

H. C. EARLY

Christian Statesman

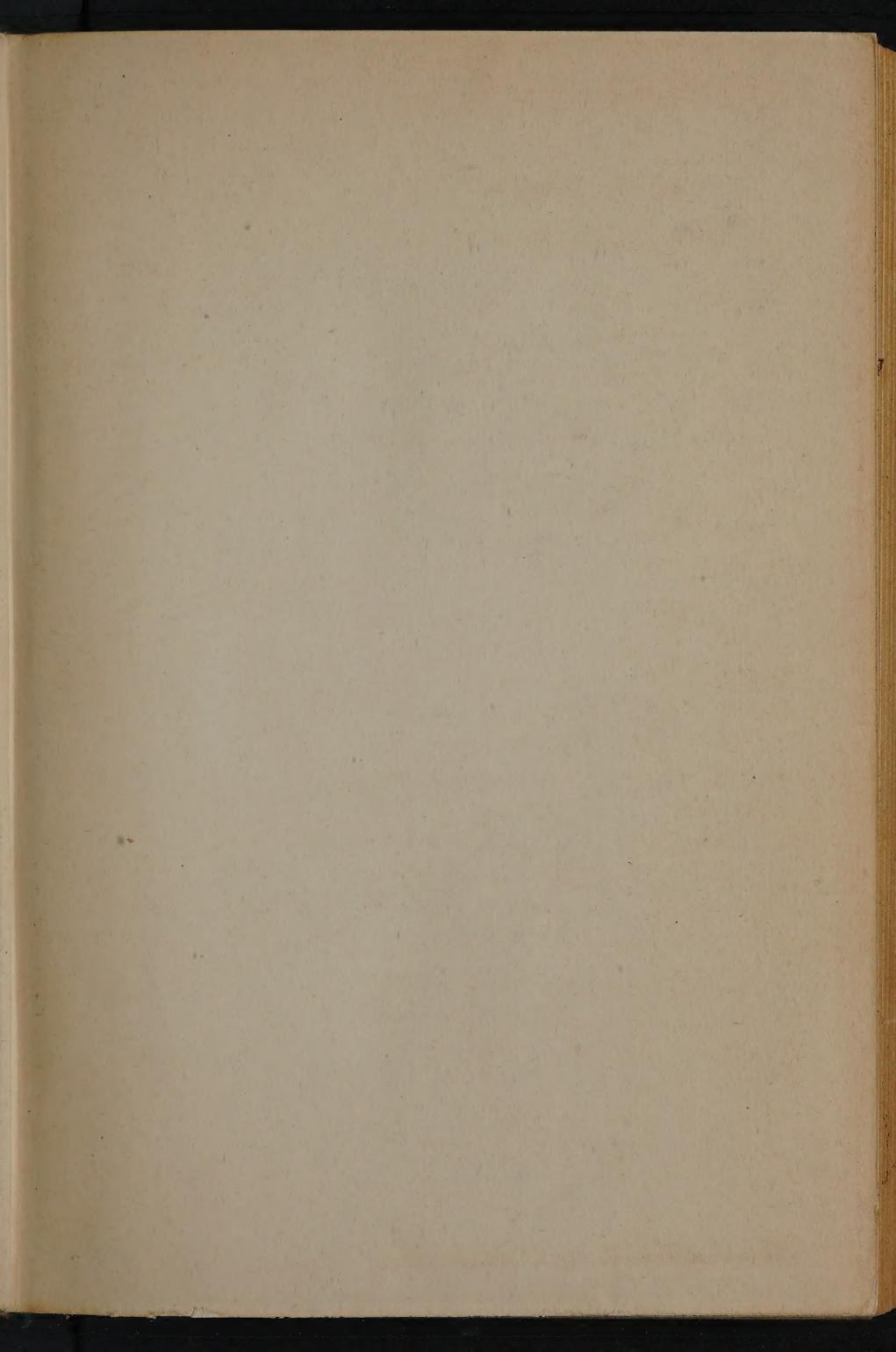
JOHN S. FLORY

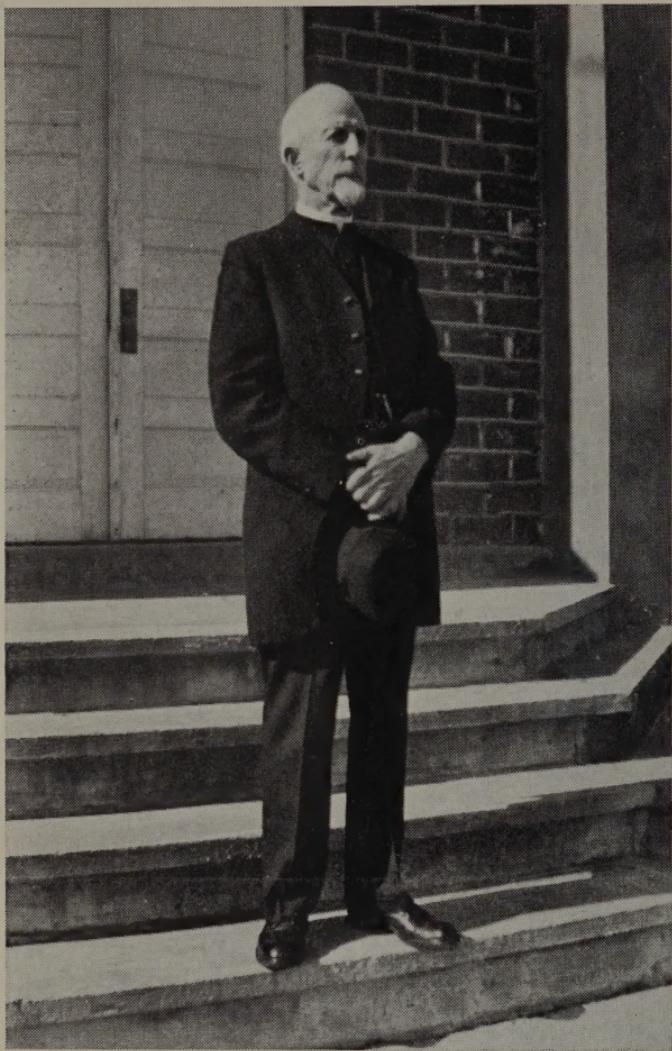
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ELDER HENRY C. EARLY
On the Front Steps of the Mill Creek Church

H. C. EARLY

Christian Statesman

BY JOHN S. FLORY



BRETHREN PUBLISHING HOUSE
Elgin, Illinois

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Printed in the United States of America

DEDICATION

To the
Young Ministers
of
the Church of the Brethren
as they enter the ministry of the church
year by year
This Volume Is Dedicated
in the belief that
The Life of Elder Henry C. Early
will be
An Inspiration and a Challenge
To the Best that Is in Them
For the Service of their Fellow Men
and
For the Exaltation of the Christian Ministry

INTRODUCTION

The influences affecting our lives are many. The grace of God in various ways is the most potent force influencing us for good. This comes through many human agencies, the most vital of which are the family and the church. Both within and apart from these groups are individuals whose influence has strangely and deeply affected all of us. We reflect their thinking, habits and characteristics. These may have been members of our own families, ministers, teachers, comrades in business or other friends. We all owe a debt of gratitude to the noble souls whose love, interest and fellowship have contributed to our character and usefulness. It requires much heart sharing to make such impressions on any of us. If we can learn to love with an intelligent interest and patient devotion, our ministry, teaching and friendship will become increasingly vital and rewarding. Solomon's words are still true, "As in water face answereth to face, so the heart of man to man!"

Among the great souls it was the writer's privilege to know intimately and with whom he shared the deeper experiences of fellowship was H. C. Early. My first contact was when as a young man he came to our home church and preached on the text, "Take heed therefore how ye hear" (Luke 8:18). His clarity of thought, choice of words, earnestness of spirit, his graciousness and dignity in the pulpit made an impression on me which

deepened through the years. Later he held several evangelistic meetings in our home church and I in his. During one of these meetings he was asked to perform our marriage ceremony. This gave him a chance to offer some good counsel that was needed and appreciated. For about fifty years after this our paths crossed often and our appreciation deepened as we labored together in the work of the church. His insight, devotion and courage in what seemed right were always a stimulation through the years we worked together in the cause of missions. We worked together on Annual Meeting committees where again his lack of self-interest, love of the church and understanding of its basic doctrines and principles made him a leader unexcelled. Often in each other's homes we discussed matters of church, family and life problems with enrichment, understanding and comradeship.

While our fellowship was intimate, and, we believe, mutually appreciative, it was not on the same level. He was usually the teacher and I the pupil. He was the counselor and I the recipient. He was always clear and certain while I usually wrestled amid some haze and uncertainty. We were different; but differences only deepen friendships when love and understanding are present. Brother Early was always sympathetic and understanding. He never seemed conscious of any rare abilities or attainments on his part. This seemed to be the strength and power of his life. He was a congenial and sympathetic listener and counse-

lor. For this reason his judgment was sought by many, far and wide, on various matters, especially those touching the work and polity of the church.

Such lives as that of H. C. Early ought not be forgotten. Their rare power and contribution to the church and world in long-time service should be recorded. Dr. John S. Flory has done the church a great honor and blessing in recording some of the facts, abilities and services of this leader of the church. The book is excellently written in Dr. Flory's splendid style. He knew Brother Early intimately through the years of a long life. If to some the book seems strong in the exaltation of Brother Early's virtues, remember that the writer also says he had his weaknesses. Weaknesses are usually conspicuous in the lives of great men. The subject of this biography kept himself disciplined in such noble purposes that the weaknesses were forgotten in the wholesome dedication of his life to its higher values.

H. C. Early was an inspiration to the youth of his day. He sympathized with them and understood their problems. Sympathy and understanding had been sharpened by his experience as a successful teacher. He inherited great abilities and was early taught the disciplines necessary to a useful and successful life. We trust that this biography may be widely read by our ministers and our youth. It has stimulation for both. It is the story of a great preacher who overcame many difficulties but used his abilities for kingdom purposes, with great blessing to the church.

Here we can learn lessons for our day: He was a man of wisdom without sophistication; he used his business skill with social responsibility; he gave the best of counsel without any tinge of superiority; he humbly shared his judgment and insight. He was equally at home with the humble and the great. He combined the graces of humility and dignity in the bonds of brotherhood.

If the reading of the book brings a larger appreciation of the strength and ability of many of our fathers who have passed on, it will have served a worthy purpose. If it stimulates our younger people to a poise of faith, courage and understanding of the church and the Christian gospel, then it should be read and reread. If it helps all of us to discipline our lives in this age of neglected discipline so that we might be more effective for Christ and the church, then the purpose of the author and the prayers and longings of Brother Early will have been fulfilled.

Charles D. Bonsack.

Elgin, Illinois.

November 2, 1942.

PREFACE

Preparation of the manuscript for this book has been a pleasant and a challenging task. It was pleasant because it required the turning over again in memory the events and activities of a great life which had been an inspiration through many years. The re-examination of these activities invested them with a new interest and something of a new significance. What is the meaning of this vigorous living, high endeavor, sacrificial service, unselfish dedication of life to philanthropic ends? This was my first inquiry.

It was also a challenging task. To set forth in its true light the significance of a career filled with dynamic activity and directed only to the attainment of unselfish objectives—this, it must be admitted, was to present a situation almost as unusual as it was astonishing, and the proper evaluation of it constituted a task of no small responsibility. It is probably needless to state that the deliberation required to reach satisfactory conclusions was in many cases far more consumptive of time and energy than was the matter of recording the results.

It is evident, therefore, that I have not endeavored to write a biography of Henry Early. The events of his long, active life would fill a large volume, and they would make an interesting story. But that is seemingly what I was supposed to be doing. When it became known that I was preparing an account of his life, a number of

persons volunteered information that they thought should go into it. Almost invariably these offerings were stories of experience, incidents, humorous or otherwise, interesting in themselves, but not suited to my purpose. I was unable to use any of them. But I hereby express my appreciation to all who proffered them.

I have restricted myself to an endeavor to interpret Brother Early's life and summarize his achievements. In doing this I have tried to present him in action, performing those important achievements which make his career such an inspiration and challenge to us. His life seems to have touched most of the hard places and difficulties likely to be encountered by any worker in the church of today. The way he disciplined himself for his life work, and the spirit in which he met these obstacles and overcame them is a constant source of surprise and admiration. In the belief that his life story has inspiration and guidance for the coming leadership of the church through the years, I have dedicated it to the young ministers of the church.

For the substance of the chapters I have depended largely on my personal knowledge of Brother Early, as I knew him. For nearly half a century I had known him, and for most of that time rather intimately. I had seen and studied him in action—in the pulpit, in the council meeting, in the love feast and communion service, in the meetings of church boards, in district and annual conferences, and had touched his deeper

nature in conversations and in mutual visits in each other's homes.

It was quite a one-sided friendship, I know. But it grew through the years, and I am convinced it was as sincere on his part as it was revered on mine. In our meetings together he usually did most of the talking, naturally; but he never talked down and there was no intimation of a feeling of superiority, no tinge of self-importance. On several occasions he gave me some good, friendly advice, and encouraged me when I needed encouragement. He was a great soul and a true friend. I shall ever cherish his memory.

My personal knowledge of him was supplemented by some of his writings and the minutes of district and annual conferences. Also members of his family, his widow, Mrs. Emma Martin Early, his sister, Mrs. J. S. H. Good, and his daughter, Mrs. S. C. Miller, helped me with biographical material and details of family history. To each of these I am indebted.

J. E. Miller of Elgin, Illinois, helped me to secure important material from the Brethren Publishing House. The two sermons printed herewith were copied from the Messenger files in the House and forwarded to me by him. For these services as well as for his sympathetic interest and his constant encouragement, I am grateful.

One other service I acknowledge with deep appreciation. In order to check up on my conclusions and the accuracy of my interpretation, I

asked several persons who knew Brother Early especially well through many years by working with him on church boards, on special committees, on the Messenger, and in various other ways to read my manuscript and offer suggestions. The following have done me this kindness: Dr. C. D. Bonsack, advisory secretary of the General Mission Board; Dr. Edward Frantz, advisory editor of the Gospel Messenger; Dr. J. E. Miller, formerly literary editor of the Brethren Publishing House; Dr. Otho Winger, long-time president of Manchester College and Brother Early's successor as chairman of the General Mission Board; Dr. Rufus D. Bowman, president of Bethany Biblical Seminary and present chairman of the General Mission Board; Dr. I. S. Long, many years a missionary in India and present pastor of the First Church of the Brethren in Baltimore, Maryland; Dr. Paul H. Bowman, president of Bridgewater College; Dr. C. P. Harshbarger, long-time member of the Mill Creek congregation and member of the official board of the church; and Elder C. E. Long, elder-in-charge of the Mill Creek congregation, following Brother Early.

With the endorsement of these brethren, in whose judgment I have confidence, I send forth this volume in the faith that the constructive life of our Brother Early will prove a continuing inspiration and guide to all who love the church.

John S. Flory.

Bridgewater, Virginia.

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CHAPTER ONE

BACKGROUND

If Doctor Holmes was right, the proper time to begin the education of a child is two hundred years before it is born. We shall not attempt so long a preliminary training for the subject of our sketch, but we shall have to go back two generations. By so doing we shall meet an interesting character who can not be omitted from this story, for without him there would be no story to tell.

His name was Jacob Early, born April 10, 1778. With two brothers he came to this country from Germany near the end of the eighteenth century. When he first appeared in Rockingham County, Virginia, he must have been about twenty years of age. He spoke his native language fluently and showed the characteristic qualities of his sturdy, gifted race. He wore an honest face and was strong and well proportioned. He held his head erect, looked you straight in the eye, and answered your questions courteously. While he was self-respecting and shrewd, he was poor and in need of a job.

In fact, he was looking for work. Whether he was prompted by his head or his heart—or was it mere chance?—he knocked at the door of prosperous Farmer Wenger, who lived four miles south of Harrisonburg, Virginia, along the old Indian trail, soon to be built into the Valley Pike, now National Route No. 11. Farmer Wenger was

deep in the summer's work on his two farms and in need of more help. So Jacob was hired.

In the Wenger home he soon established himself. He was ambitious and eager to succeed, and also to lay something in store. Farmer Wenger was not an over-exacting employer and was rather easy to get along with. An adherent to the Mennonite faith, he was pious, thrifty, and kind and was disposed to treat his hired help very much as he treated the members of his own family.

He had employed Jacob for the busy season of the summer and autumn, but when the fall work was finished Jacob was not eager to leave. In fact, he very much desired to stay. He liked the Wenger home, or, and especially—. While all the details are not known, it seems evident that an arrangement was made something like this: Jacob was to remain through the winter and help with the feeding and milking, hackling the flax, keeping the woodbox replenished, shoveling snow, and suchlike chores, for his board. And Jacob thought this an excellent bargain.

You will understand better the attitude on the part of the young man when you are assured of what you have already guessed, perhaps, that Farmer Wenger had a daughter, a daughter Magdalene, only a few years younger than Jacob. There were also other children in the Wenger home, but they did not count in this matter. Doing chores on the farm during the long, cold winter months, for his board, was a privilege—for did not this keep Jacob in the daily presence of that

pretty round face and the dark brown tresses of his dream?

As the bleak winter months came on Jacob made himself handy indoors and out. He kept the woodbox beside the big fireplace filled, carried water from the spring, and sometimes helped Magdalene repair the damages when her flax thread snapped. As their fingers touched in trying to unite the broken thread, little sparks of lightning or something flashed along their nervous systems and strangely warmed their hearts.

When the first big snow came Jacob got the old Yankee jumper out and took Magdalene for a drive down the old Indian trail. And it is remarkable how much business he had to look after in Harrisonburg and among the people of the neighborhood during the rest of the sleighing season. Whenever any plausible excuse could be invented for doing so, Magdalene was invited to go along, which she often did. So the winter passed.

Of course it was natural that these fine young people should grow into a tender regard for one another. It was evidently a case of the gradual, natural unfolding of a true friendship into a rich, enduring love, which, as time passed, ripened into a genuine devotion in the life of each. The attachment grew normally, under the fostering care of watchful parental eyes. It was probably less romantic than sincere and lasting. Jacob remained with the Wengers through the following summer and winter. The next summer his wheel of fortune came full circle.

Magdalene was now nineteen years of age and was regarded as old enough to marry. We may be sure the event was celebrated with becoming festivity and dignity. It took place at the Wenger home on the tenth of August, 1800. They began housekeeping at "the other place," which turned out to be their home during the rest of their lives. They reared a family of twelve children, eight sons and four daughters, all of whom grew to maturity and had families of their own. We will not follow the divergent families further except that of the youngest child, Noah, who is the father of the subject of our sketch.

There is, however, an episode in the lives of Jacob and Magdalene Early that is characteristic and highly important to this history. It occurred in the early years of their married life, probably after the birth of their second child, in 1803. It was the matter of their church relationship. Jacob was a member of the Lutheran Church. Magdalene, along with the rest of her family, adhered to the Mennonites. During all the years before and after their marriage there had been no disagreement and no unpleasantness about their church affiliation. The point at issue was a mutual feeling that, since they were beginning to rear a family, they should belong to the same church, so as to bring up their children in the unity of a common faith. But to make the necessary adjustment did not prove as easy as it might have seemed. Jacob declared he could not be a Mennonite, and Magdalene vowed she would

never be a Lutheran. So the matter came to an impasse. What could they do? It happened that there was in the neighborhood a man whom they both respected and who was known to have skill in adjusting differences between neighbors. He was John Flory, an elder in the Brethren Church and a leader in the Cooks Creek congregation. They appealed to him for advice. He promptly relieved the difficulty by extending them a warm invitation to accept fellowship with the Brethren. This they decided to do, and were received into fellowship by baptism at his hands. From that day to the present practically all the Earlys in the Shenandoah Valley have been members of the Church of the Brethren.

As we take leave of Jacob Early and his good wife, Magdalene, we remember gratefully the contribution they made to the Brethren Church in Rockingham and Augusta counties. Frugal, industrious, capable, they prospered. In time they became the proprietors of both the Wenger farms, buying off the other heirs and securing title to this property. This notwithstanding the fact that during the last forty years of his life Jacob Early was totally blind. It is evident that Magdalene was gifted with executive and administrative ability of a high order as well as being the capable mistress of her home, for their affairs prospered to the end.

The Jacob Earlys made a permanent and memorable contribution to the community in which they lived and to the church of their adoption.

Their twelve sons and daughters became twelve families of honorable, substantial citizens, who helped to lay a firm foundation for the Church of the Brethren then establishing itself in this new land—a contribution not very unlike that which another Jacob, of an earlier day, made to the church of his fathers.

Noah Early, the youngest of the Jacob Early children, was born October 8, 1823. He grew up on the double farm south of Harrisonburg, where there was always plenty of many kinds of work to do. As such a farm at that time was something of a self-sustaining institution, he naturally received training and experience in farming, stock-raising, and other kinds of business. He chose farming, which was his occupation throughout life.

He was thrice married; first to Elizabeth Evers, who lived only a little more than a year after marriage. His second wife was Elizabeth Hollar, who also died young, leaving three small children. Joseph, the youngest of the three, lived only seven months. Rebecca (married to Daniel Shrickhise) and David grew to maturity and married and left families, but both died before middle life. Descendants of both these families are today among the substantial and active members of the Valley congregations.

In 1854, while he was still under thirty-two, Noah Early married Sarah Kidd, aged twenty-two. Miss Kidd was a native of Fluvanna County in eastern Virginia, and was of English parentage.

She was a young woman of prepossessing appearance, strong physically and alert mentally, deeply religious and domestically inclined, a winning, strong personality that impressed her contemporaries and passed on a rich inheritance to her children.

They settled on a farm near Spring Hill, a rustic village in Augusta County, in the bounds of the Moscow congregation, some ten miles from the church. At this home on May 11, 1855, the first child of this marriage was born and christened Henry Clay, a clear reflection of the parents' admiration of the great Southern statesman and orator, whose career had added luster to the United States senate. Here the subject of this sketch passed the first eleven years of his life.

The discipline of the home was inclined to be strict and positive. Henry was early taught to do small tasks and do them well. He learned to be industrious, respectful, punctual, obedient. Religious impression, too, was not wanting. He was taken along to church when a mere child and when the church had no provision for teaching or even caring for children. During these years he also attended public school, but the teachers who deeply influenced him came later. The exacting discipline of the home in these early years made an impression that never left him.

Henry had by this time acquired three brothers and two sisters. Living as they did ten miles from the church and in a strong Presbyterian neighborhood where there were only a few Brethren fam-

lies, the parents decided to dispose of the Spring Hill place and locate more advantageously for the rearing of their children. Accordingly, they purchased a farm a mile south of the Pleasant Valley church. Here in a good farm home surrounded by Brethren families, Noah and Sarah Early established themselves for the rest of their lives. Here they reared their family of nine children, four sons and five daughters, and in addition the two children of his former marriage. The second son, John, became a doctor, and was practicing his profession at the age of twenty. After a brief but successful career, he died suddenly at the age of thirty-four. The rest established Christian homes and made their valuable contributions to the civic and religious life of the community. The parents lived to see all their children settled in life. The mother died in 1894 at the age of sixty-two, and the father lingered on till 1910, passing to his reward at the ripe age of eighty-six. The last fifteen years of his life he was blind.

Such is the background of the subject of our sketch. With a rich inheritance of sturdy character, purposeful living, and a clean blood stream of Teutonic and Anglo-Saxon blood, he faced life with head erect and with a keen interest in what was going on in the world around him. What will environment, opportunity, and purpose of heart do for him?

CHAPTER TWO

BASIC INFLUENCES

The thrifty, well-regulated home in which Noah and Sarah Early brought up their children undoubtedly made a deep impression on the lives of all of them. It was not that in every way this was an unusual home; on the contrary, it was in some respects typical of the Brethren home of that era. Externally, the substantial brick dwelling, the large bank barn, the well-cultivated fields, the family orchard, the stilted corn crib with wagon shed attached all under one roof, and the various outbuildings could have been duplicated many times in the Shenandoah Valley and elsewhere.

When the Early family established themselves on this farm in 1866, the Civil War was still a vivid memory, and evidences of it were on every hand. Most of the farms were without barns, and many communities were without flour mills, for which the people remembered Sheridan and his men. But fences were in the process of rebuilding and the wreckage of the war was beginning to disappear. On this particular farm the barn was spared, owing, it was thought, to its nearness to the dwelling.

THE HOME

The thing that was distinctive about this home was not on the outside. It was in its atmosphere and spirit. It was not so much a thing to be seen,

as something felt. The heart of the home was the mother, as it should be. She was a woman of much native ability, probably the most distinctive trait of which was her motherliness. Among her many duties as the director of a large household, she found time to give herself up to her children. Sometimes she would gather them around her rocking chair and tell them stories. At other times she would take them separately for individual instruction.

It was at one of these afternoon sessions when Henry was nine years old, two years before the family moved from Spring Hill, that her talk stirred the boy's heart deeply. He felt himself in the very presence of the Spirit, and felt called to the better life. A deep urge thrust him forward in the direction of strong, purposeful living. The profound impression elicited from him a secret pledge to follow the call. He always regarded this as the date of his conversion.

Strange as it may seem, twelve years passed by between this experience and his entrance into the church. He modestly thought he was too young to be a member of the church. His mother did not realize how deeply she had touched his heart. There were no children of his age in the church he attended and no activity in the church that could invite his participation. So the matter dragged on, but the sense of the call and of his resolve never left him.

It must be remembered that this was before the time of protracted meetings among the Brethren

in the Shenandoah Valley. So there was no invitation from the church for him to become a member; and in keeping with the tenor of church practice at the time, there was no invitation from any individual. This was the usual practice. Young people were hardly expected to join church till they were married and settled in life. So it was not till he had passed his twenty-first birthday and had been some months married that he was received into the church by baptism. Then it was on the invitation of his own father.

In a home organized and disciplined as this home was a large family can be orderly. It was so here. On a farm there are many things that even children can do. On this one the children were early taught to perform small tasks well. After that they were expected to know how, and were always expected to use their knowledge in any assigned duty. There were not many kinds of work on the farm or in the house that all the children were not taught in early life how to perform. And that the task be well done was insisted upon. Thoroughness, intelligent procedure, and successful accomplishment were goals always kept before them. Thus they learned to do by doing, by practice and experience.

When Henry was a boy growing up on his father's farm most of the work was still done by hand. There was not very much farm machinery. He learned to cradle wheat and thresh it out with a flail. He knew what it was for two or three men to start along the side of a field of timothy

and lay the grass in orderly swathes with the scythe. He knew by experience the back-breaking labor of pitching the long timothy hay on the wagon, and he knew the more arduous task of pitching it from the wagon into the mow in the barn. He learned to plow corn with a wooden double shovel plow, making a round trip between two rows. He learned all the phases of farm work and became a good farmer. And this training included farm management, farm ownership, knowledge of the different kinds of soil, the crops best adapted to each, and the kind of treatment each should receive.

This is but typical of the care with which he was taught in the various branches of farming and business. Whatever he learned, he learned thoroughly. Whatever he did, he did well. This exacting discipline made a profound impression upon him and determined the mold of all his life activities. There were no loose ends and no tangled fringes to anything young Henry Early did. His lines of action were clear-cut. He always knew where he was going. He looked upon this early discipline as definitely shaping his life's career. We who knew him know how completely his life was dominated by these rigid standards. The effect was seen in his conversation, in his preaching, in his business dealings, in his every action. To be exact was a foundation principle of his life. The home played a large part in determining this.

THE SCHOOL

The school was another important factor in his development. Or rather, it was through the school that this influence reached him. The school was poor enough. But he was fortunate in his teachers. He had two teachers who influenced him profoundly, and supplemented the exacting discipline of his Christian home. The first of these he met when the family moved to their new home near the Pleasant Valley church. At Mount Sidney, some two miles from the Early farm, a certain John Cribbins was conducting a school. Young Henry enrolled in this school and soon acquired an interest he had not shown in any school before. It was not because the work was easy, or the discipline mild, but the contrary. Cribbins was an exacting teacher and a severe disciplinarian. But Henry found the teaching inspiring. When he made a poor recitation, the teacher allowed him to think it was poor and demanded something better. This was the kind of challenge that would whet the metal of young Henry Early. He would delve into his work with the determination of making it what his teacher demanded. When this was accomplished, naturally both were happy. This bred a mutual respect, which grew into an admiration for one another, and they became life-long friends.

Henry studied in Cribbins' school for some years and made good progress in his studies. The fact that this school so completely supported his home training made it doubly effective. If the

range of information he received was limited, the exactness of the knowledge he acquired left little to be desired. Cribbins practically prepared him to teach in the public schools of the state, which he began at the age of nineteen.

The other teacher who exercised a basic influence in his life was a German scholar who conducted for some years at Bridgewater, Virginia, a normal school for the training of teachers for the public schools. His name was Alcide Reichenbaugh. He was a man of scholarly attainments and a gifted teacher. Henry matriculated in this school for the summer term of 1874, after which he received his first certificate to teach. After teaching two successful terms he returned for the summer of 1876. This proved to be the last enrollment in an institution of learning for him and it was one of the richest experiences of his life. Professor Reichenbaugh opened up before his hungry mind the vast expanse of the world of knowledge, which inspired, enchanted, and challenged him. He continued to teach for six more years with increasing efficiency and power, and his services were eagerly sought.

It is impossible to estimate the significance of these two summers with Professor Reichenbaugh, especially the latter. The student was stimulated and inspired, as well as instructed. His thirst for knowledge was deepened and its scope broadened. Its appeal was intensified so that its power in his life lifted him into a new stature of manhood. He literally devoured books, most of which

he borrowed. His mind was insatiable and his thirst for knowledge could not be satisfied. One must wonder what the result would have been had he been privileged to have access to a well-selected collection of volumes such as a small college library now contains. One can not know. But we are quite sure of the result of conditions as they were. He implemented himself for self-education. He acquired such a mastery over his own faculties that he carried on lines of independent investigation that for thoroughness and conclusiveness would suffer little by comparison with what he could have acquired in a good college under able teachers. It is a rare soul that can thus take its own independent way. He was mentally and temperamentally equipped to do it. His early training at home and in school had laid a solid foundation for such self-mastery.

This was a long, hard course to take, but it seemed to be the only course possible, or at least practical. Here was the home to maintain, and little children were coming into that home. That determined the first duty. We can never know the cost of putting aside the lure of learning to a thirsty soul like his. He bowed to the inevitable, accepted the obligation to home and family, and took the two-fold course of maintaining the home and following such intellectual pursuits as conditions would allow. Knowing the man, and knowing his power of self-discipline, and knowing his intellectual enthusiasm, we are not surprised that he accomplished both in a remarkable

way. Professor Reichenbaugh had unleashed in his life powers that he little suspected he possessed. He was free, untrammeled, a master, driven by his indomitable will. One can not escape the feeling that here is an instance of the touch of a master's hand upon responsive clay that kindles it into life and implements it with the power of self-mastery.

TEACHING EXPERIENCE

His teaching experience can not be overlooked in seeking to evaluate the forces that formed the basic structure of his unusual character. He taught eight sessions and enjoyed it. There was something invigorating in the rubbing of mind on mind, and in the discovery of new truth. To one of his temperament it was stimulating to see a mind expand in the process of receiving knowledge, to see the gloom give way to brightness, as demonstration and explanation lifted the clouds of obscurity and permitted the truth to stand out in bold, comprehensive reality. His mind was so constituted that he instinctively looked beneath the surface to see the operation of mental reactions as he undertook to impart information to others. Before he had ever seen a book on psychology, no doubt, he was employing the laws of psychology in his teaching and in his dealings with others. He studied men and noted their reactions. In time he became a great leader of men; and this no one can do without understanding the laws of human be-

havior. His teaching experience was an important factor in making him the man he was.

It was with deep regret that he gave up teaching. He had grown in the work year by year. The better schools were open to him. The parents were eager to have him teach their children and supplemented his salary. And he loved the work. But the school term was only five months in the year. He could not make teaching a profession, and it did not fit in well with the operation of a farm, upon which he had to depend for the support of his growing family. So at the age of twenty-eight he laid aside the role of teacher with a sigh of regret.

THE CHURCH

We have seen that Henry was taken to church by his parents when a mere child and when the church had no service designed for small children. It is not easy to estimate the influence of a worship service adapted to the needs of adults upon a child beginning to walk and talk. But from the fact that at this early age about all the teaching that is possible is in the nature of impression, it may be that the child absorbs more from these experiences than one might think, or than we can estimate. It is a reasonable assumption that the parents believed it worth while. If they could not have given the psychological or pedagogical reasons for their faith, they were at least in good company for it was the general practice of that day to take the children along to church.

In the Ministerial Memories may be found a picture of the churchgoing of the Noah Early family when Henry was a small boy. And I venture the belief that many other families attended divine services at the time in very much the same way. In fact, this method of exposing children to the influence of religion is vouched for by some of the prominent pedagogical authorities of our time.

It is significant how all the deeper influences that helped to mold the life and character of our subject converge to one point—exactness. All the elements of his early training were rigid, if not severe. There was nothing that was conducive to softness anywhere in the home, on the farm, in the school, or even in the church. Everywhere definite standards were set and exacting requirements were prescribed to meet them. Every fiber of his nature, as we knew him in later life, partook of this rigid discipline.

CHAPTER THREE

FARM AND HOME

Henry C. Early and Mary A. Showalter were married in May 1876 when both were twenty-one years of age. He had just finished his second successful term of teaching. A few weeks after the marriage he entered upon his second summer's work in the Shenandoah Valley Normal under Professor Reichenbaugh, who had such a profound influence upon his life, as we have seen. They began their housekeeping at Burketown in Augusta County, where the next summer their first child was born. Meanwhile he had rented his father's farm and undertook the double role of managing a farm and teaching school. This was continued till 1880.

In this year he bought a farm at Hermitage, in the bounds of the Barren Ridge congregation, and started his independent career. The place had been poorly cared for and was in need of much in the way of improvements—the land, buildings, fences, everything. For three years he worked hard on it, spring, summer, and autumn, and then just as busily at his teaching during the winter months. But he could not make it go. When he closed his school in the spring of 1883, he decided to give up teaching, disposed of his farm and moved to a better place in the Middle River congregation.

There were several reasons for this move. He

knew how to raise good crops on good land, but he had not learned how to make poor soil, that had been poorly cultivated for many years, produce a good crop. And he was quick to see that it required as much or more labor to work it than to work good soil. So his first effort at farm ownership was not successful. Fortunately for him this farm was located not far from the excellent farm home of Elder Enoch Brower, who saw the plight of his young neighbor and mercifully relieved him by taking the property off his hands.

FARMING AND PREACHING

Soon after locating at Hermitage in 1880, our young farmer-preacher was given another responsibility by being elected to the ministry in the Barren Ridge church. This election was in no way unwelcome to him; in fact, such a call was in the line of his desire. He had a talent for speaking, discussion, and the exchange of ideas, and he enjoyed the exercise of his talent. But the election raised a violent reaction in his family. His young wife, who was not of Brethren stock, could not feel the lure of the ministry to his ardent soul. She felt that life was proving hard enough for them as it was, without the ministry in a church from which no material compensation was to be expected for the service. But he could not but accept the call and was installed in office the same day of the election.

He farmed in Middle River four years and demonstrated his ability to grow good crops un-

der favorable conditions. Here he was advanced to the second degree of the ministry. He had entered upon his ministerial labors with enthusiasm from the first and had shown himself efficient. The people liked to hear him speak. His discourses were well prepared and his message was clear. He was easy to listen to and his line of thought was easy to follow. At this early date people were beginning to inquire when Henry Early would speak at the meeting. This growing favor of the young man as a preacher and his success with a good farm had a salutary effect upon the home. His wife gradually adjusted to the situation and in these years requested fellowship in his church by baptism. For nearly forty years from this time they lived together in complete harmony and built a well-nigh model Christian home, in which their children grew up in the nurture of the home and the church.

He was prospering in a material way and was being talked about as a man and as a preacher. He felt ready for another venture in farm ownership, which was not to be wondered at. In that day as in our day it was a mark of distinction and standing for a man to own a farm. It gives a feeling of independence and satisfaction. He spoke of the matter to his father and suggested that he would like to own the home place. We can not blame him for that, but he was probably surprised when his father agreed to sell it to him. The bargain was closed and he was glad to be back again in the old neighborhood on the old family

farm. His neighbors were friends of his earlier days. And the old Pleasant Valley church was only a mile away. He felt very much at home. And how eager the people were to have him as one of their preachers!

During these years his health was excellent; he was strong and active and showed a remarkable mastery over himself and the things he undertook to accomplish. But once more he had overestimated his resources. His energy and activity were producing excellent returns. But the Early farm was no slight proposition to handle, and his annual obligation proved to be more than he could reasonably expect even under favorable conditions. He was able to sense the situation in time to prevent the loss of his earnings in a losing game. After two years his father agreed to take the farm back.

The next move was into the Mill Creek congregation, where they lived more than thirty years. But more of this later.

I have gone this much into detail to show his habit of frequent moving. At this time, however, the moves did not represent any planned procedure, but were the results of conditions or economic expedience. But the way it worked out had certain advantages. It enabled him to share his early ministerial labors with several congregations, where his help was appreciated and needed. When we remember his mental vigor and interest, we are not surprised that he threw himself into the work of the church with enthusiasm. We

would be surprised if he had not done so. He liked to speak; in school he had been an active debater. He enjoyed a mental contest. Now that the opportunity had come, he took delight in preparing sermons and delivering them. His preaching had something of a challenge in it. As we have seen, he grew in favor and power from the beginning.

A PLANNED PROCEDURE

He had now been farming for ten years or more. On the whole he was prospering. Some farms he had rented; some he had bought and sold again. While he was getting ahead, the progress was not fast enough to satisfy Henry Early. He must accumulate faster. All the while the family was increasing in size and there were more mouths to feed and more bodies to clothe. Moreover, his only son was barely a year old; he could not wait for his help. And he was unwilling to spend his life earning but little more than a living. What will a resourceful man do in a situation like that? Well, this is what he did. He held a think-fest with himself; he thought the matter through. He carefully reviewed his own experience. Several things stood out boldly. He must not make these mistakes again. For instance, you can't prosper on poor land. You can't go too much in debt. You can't be your best self on somebody else's farm. There is dignity and satisfaction in owning a good farm and living on it. On these bases he worked out a plan that he believed would work. He would try it.

The plan was like this. He would buy a farm—it must always be good land or land that can be made good—preferably in a somewhat run-down condition, but capable of taking improvement; he would live on it, improve it by good farming, repairing of buildings, fences, etc., make a skilful use of paint, probably plant some trees or shrubbery—and in a few years sell it at a good profit. The plan worked. It worked over and over again. Sometimes it worked better than at other times, but it worked. The plan was sound.

After moving his family into the Mill Creek congregation in 1889, this method became his planned procedure. In the more than thirty years of residence in this congregation, he lived on six different farms. His plan never completely failed him, and some deals were quite profitable. I remember one farm on which he doubled his money in a short time, and, besides good farming and building some fence, the most that he did to the farm was to open a driveway in from the highway, remove an unsightly building, make a free application of paint, and plant a few trees.

In all this procedure it is easy to see at work a keen, active mind that can anticipate the prospective purchaser's interest and supply it. It is an expression of good judgment, sound business ability, and artistic discernment. It is the mark of the man that thinks ahead of the crowd, anticipates their thinking and suggests the thing they are groping for. This is leadership. He cultivated it in the busy activities of his business life, and as

age and experience increased he became more and more a master of his affairs and a leader of men.

By such methods he demonstrated his ability as a practical farm owner and manager. He was a good judge of land and knew how to handle the different kinds of soil; how to make a home attractive, and therefore desirable. By these means he prospered, his assets gradually mounted, and in time he accumulated a comfortable competence. Others saw the thing he was doing, but finding themselves unable to turn the trick, besought him to handle their real estate for them. This he always declined to do. When he found himself established in financial and economic security that promised a comfortable maintenance, he shaped his plans to give up business and devote himself to the work of the church.

THE H. C. EARLY FAMILY AT HOME

This time came soon after the turn of the century, about 1901. He and his wife were now in their middle forties; their eleven children were all born, five of whom had died in infancy. Of the six that grew to maturity, five were girls, ranging in age from twenty-two to five; the only son was about thirteen. This was a rather typical Dunker family of the time in the Shenandoah Valley.

You will want to be better acquainted with this family. A good way to make the acquaintance will be to pay a visit to them in their home. As we have seen, they had numerous homes. We

will visit them at the Kyger place, where they lived from 1897 to 1901. The farm is about two miles northeast of the Mill Creek church. It contains one hundred fifty acres, mostly of heavy clay land, slightly rolling, and sloping gently to the east, where the main range of the Blue Ridge Mountains forms the skyline some ten miles away.

We shall have to go in the buggy with old Dobbins because the auto has not yet appeared. The road is dusty and at places the ruts are deep. We turn off the highway into the lane the new owner opened when he moved here some two years before. It leads up to a great old colonial brick mansion, with its many large windows and its stately portico with columns two stories high. A large front yard has recently been enclosed with a new paling fence painted white. Some young Norway maples have been planted in the yard and are beginning to form rounded symmetrical tops.

As we mount the broad veranda steps, the big hall door opens as a sign of welcome. Our generous host admits us with a hearty handshake into a hallway twelve feet wide, from which a beautiful stairway winds to the story above. But we are ushered into the room to the right—a room eighteen by eighteen feet, with high ceilings and lighted by four large windows. On the north side of the room is a large fireplace with a beautifully ornamented mantel and old andirons with heads with grotesque faces. This is our host's sleeping room and study. The room to the west, doubtless planned to be the dining room, is used as the liv-

ing room of the family. The farthest room to the west is the kitchen and dining room combined. This arrangement is not difficult to make, nor do any of the rooms seem crowded, since each of the eight rooms in the house is eighteen feet square, each is heated by a fireplace of its own and is lighted by three or four large windows. And we should not fail to mention that the room across the hall from where we entered is the parlor, a room seldom used, according to the custom of the time, unless the young people of the family have company. Needless to say it is the most elaborately decorated and ornamented room in the house.

Now that we have seen the plan of the old Kyger mansion and something of its elegance, we can be seated and enjoy our visit. By this time the women folk have had time to change their aprons and tuck up their hair and are ready to present themselves. The lady of the house greets us graciously; she has heard Henry speak of us and is glad to welcome us to their home. She is not talkative or effusive, impresses us as a bit reserved, has something to say when she talks, and makes us feel easy and comfortable in her presence. She is matronly and domestic and a delightful hostess. The tall, slender young lady with the dark hair and eyes is Fleta, the oldest of the children. She is like her father in appearance and temperament. She is talented and capable and the only one married. Grace, the one with the brown locks and blue eyes, comparatively di-

minutive in this stately presence, is neither shy nor forward and thrills you with the charm of her seventeen years. Crissie, who is two years younger than Grace, is much like her mother, comely and attractive, a stately and commanding presence, with something of her father's mentality. The half-grown girl with braids of hair down her back is Pearl. She is nine and a little bashful in the presence of strangers. Mae, on the other hand, despite her five years, looks you straight in the face and holds up her end of the conversation with any in the crowd. Noah is the only member of the family not present. He is with the men in the field, and while only in his early teens, in many kinds of work he holds his own with the men. A pleasant and delightful experience this, of meeting the Henry Early family.

An informal chat around the room reveals a grace and ease that makes time fly and sends us away refreshed and delighted.

Alone with our host and hostess, we have opportunity to note the study. The room is rather plainly but comfortably furnished. Several shelves of books are ranged along the wall. In the corner of the room between two windows and near the large fireplace is a small table, upon which are several books, some paper, ink, pen, and pencils. A half-filled page of note paper lies on the table. Evidently our arrival interrupted our host in the midst of the preparation of a sermon. This was in the period of his life when he was very active in the evangelistic field. The

great wave of evangelism that swept the Protestant church of America and the world during the last three quarters of the nineteenth century was now growing to its crest. It was late in being admitted into the ranks of the Brethren. In fact, it was not deeply felt there till the last quarter of the century. But now it is at full tide, and probably no one in the church is more sought after for series of meetings than Henry C. Early.

He chats freely and easily about his work and his growing family, and of his early struggles. He speaks modestly of his accomplishments, especially of his growing prestige. He evaluates himself as a humble follower of his Master, anxious to serve with such power as he has. And you feel that he means it exactly that way. There is no tinge of self-importance or elation. We feel that we are in the presence of a gracious but masterful personality. We feel the strength of the man. Yet it is not the feeling that disturbs or repels; rather, it attracts, woos, impels confidence. You get the feeling that here is a man you can tie to. You have a sort of intimation of safety in his presence—a feeling that in case you need a friend, here is one you can rely on. We go away refreshed, strengthened, delighted. The call has been a stimulation, a sort of benediction.

Space forbids more than this sketchy glimpse of what we have enjoyed. And we must be on guard lest our short visit leave a wrong impression. The people we have met do not vary; they are always the same, save as they develop and

mature. But we have seen them in an exceptional home. We must guard against thinking of it as typical. It was definitely exceptional, and, as we have seen, was occupied by them only four years. Most of their homes were good average farms, such as the substantial Dunker of the time owned, cultivated, and reared his family upon. We have chosen to show the exception because it was an exception, and because it was the best financial venture that Henry Early ever made.

There was always an air of success and prosperity about him. It was unconscious, natural. He was sure of himself and you couldn't help feeling it. It was innate, genuine, inevitable; he couldn't have been different. He went about much in the neighborhood, as an active man would; and he always went in a buggy. He drove good horses, frequently stylish horses. When the roads were muddy or the drive was long, he sometimes drove two horses. And he almost invariably went alone. There was something of aloofness about him that was hard to penetrate. Mrs. Early seldom accompanied him except to the home church, or one near by. At the home service her place was seldom vacant. Her domestic tastes and love of family kept her close to the hearthstone. While he was a man of affairs and of the church, she kept the home fires burning brightly.

But we must pull ourselves away from this attractive topic. These twenty-five years, from 1876 when he was married and joined the church to 1901 when he prepared to retire from farming and

business, while his children were coming into the world and growing to maturity, were a very definite period in his challenging life. During these years he erected the structure of home, family, and fortune, and at the same time undergirded his powers of self-mastery and personality with the dynamic that was ere long to express itself in terms of a challenging church leadership not often witnessed in the history of the Brethren.

CHAPTER FOUR

SUNDRY INTERESTS

A man of Henry Early's temperament would have many interests, and they would range over a broad variety of subjects. We have seen his interest in farming and in good farm homes. He was interested also in business and could have been a successful business executive. As a young man the medical profession made a strong appeal to him. Early in life he thought of the editorship of a news journal, and made some investigations. His mind was always hungry for educational advantages that he never enjoyed. In all his prospecting, he was ever confronted by one condition —how would this calling affect his relation with people. His lifework must be something that would bring him into direct and living relations with people, many people. His basic interest was in people.

COLLEGE TRUSTEE

He was only twenty-five years old, but was settled in life, when what is now Bridgewater College first opened its doors, in his home district. He was always interested in its work and served on both its trustee board and its visiting committee.

The visiting committees to our church schools were provided for by the Conference of 1900. Three elders in close proximity to each school

were appointed by the Conference for three-year terms to aid the schools, in an advisory capacity, with such problems as might arise out of their church affiliation. Mr. Early served on the Bridge-water committee from 1899 to 1908, when the duties of the committee were taken over by the General Educational Board, then set up. He became a member of this board and was made its chairman, and as such he served the church in a large way in bringing the schools into a close and sympathetic relationship with the whole church, as we shall see more clearly at its proper place.

He was a member of the board of trustees of the college at two different times. First appointed in 1891, he served a term of three years. These were difficult years for the college. A disastrous fire the year before had completely destroyed the large four-story brick building, which had practically housed the whole school. Two wooden buildings, hastily constructed, took its place, but what educational equipment the school possessed was lost in the fire, and, under the circumstances, was difficult to replace. Internal conditions in the school also were unsatisfactory. Some had lost confidence in the administration of its affairs, and a feeling of uncertainty prevailed that damped the enthusiasm of any who wished to see it prosper. As a result the student body dwindled, debts accumulated, discouragement increased. In two years the enrollment had fallen from 161 to 110.

For the session of 1892-93 the trustees made a thorough reorganization of the school. E. A. Mil-

ler, who had been principal, was replaced by Walter B. Yount. Professor Yount had studied at the University of Virginia for six sessions, and was a man of rare culture and ability. With him came J. Carson Miller, S. N. McCann, and Mrs. Geo. B. Holsinger as new members of the faculty. This reorganization put Bridgewater on a new basis. Confidence was restored, attendance gradually increased, equipment and buildings were provided, and the school was on its way to becoming a college.

Later, in 1904, at the request of the trustees of the college the conference of the Second District of Virginia decided to assume the ownership and control of the college property. H. C. Early was one of the twelve trustees elected as the new board. We shall see elsewhere that he was the chairman of the district committee that prepared the plan on which the property was taken over and managed. His service was always constructive and far-sighted, and his interest continued to the end.

CHURCH EXTENSION BY MIGRATION

Brother Early believed in a method of church extension that was practiced in the church to a considerable extent in his day. It was the plan by which a few families would migrate to a new territory and form a settlement—it might be for farming, fruit-growing, or whatever the region was best adapted to. The idea was to go and live among the people and show by actual living the

better way of life. The basic idea was missionary. A few families, even without a minister, could start a Sunday school. A feature of the plan would be to see this little Sunday school grow into a church. But also the farming or fruit-growing, as the case might be, should likewise set a new standard for the community. The immigrants must make themselves the best farmers, fruit-growers, and so forth, and also the best neighbors, the best friends, most helpful, most unselfish, most trusted and loved. They must be the embodiment of the best ideals of life in business, in their social relations, in their home life, everywhere.

There is no doubt that our people did something like this during the period of their exile, without knowing it. When they went into the wilderness at the time of the Revolution, the whole church probably did not exceed a thousand members, and it would seem that at least half of these did not leave their homes. But for the few hundred that went, there came back at the end of three or four generations a good many thousand. In a way that just happened. But what could the church do if it planned to distribute itself in such groups throughout the country, throughout the world? Brother Early looked with favor on the migrations to the Dakotas and other sections. One such enterprise in California especially interested him. Conditions in his home prevented his participation in any of these, but one nearer home he helped, in a way, to promote.

It is in the eastern part of Virginia, in the coun-

ty in which the old city of Fredericksburg is located. In the western end of this county there are mineral deposits, as indicated by the names of towns, Mineral, Mine Run. Here is also a peculiar kind of soil, chocolate clay. It is a strong, rich soil, and handles kindly. Brother Early thought this would be an excellent place to demonstrate to the natives how they could have a really prosperous and superior community. He joined a brother who had a good-sized family in the purchase of a farm of several hundred acres. The partner moved on the farm and in a short time was raising crops such as the community had not seen before. Another brother from the Valley with four or five husky sons purchased another large farm and prospered likewise. A number of other families settled in the neighborhood. They used up-to-date farming methods, sowed fertilizer and grass, used good machinery, put their buildings in good repair, were instrumental in having new roads opened, and many of them macadamized. And the little Sunday school they had started at the schoolhouse grew into a good-sized congregation. In a large measure they demonstrated the practical working of their theory.

In this again we see an inquiring, active, creative mind at work, seeking ways to help people and at the same time further the interests of the church. And when the Spirit leads, what unthought-of results sometimes follow! Within ten miles of the Belmont church there is a mining region, where lead and zinc have been mined in

limited quantities for many years. Those that worked in the mines became so accustomed to working underground and living away from people that they became almost a lost tribe. They went nowhere, saw nobody, had no schools, and in many cases not even the heads of families could read or write. The Brethren carried the gospel to them, organized a Sunday school, and built up a mission; and they saw to it that the county provided a school. And out of that darkness have come some noble Christian lives. To mention a single instance—one young man early accepted the call and became a worker in the Sunday school; later he found his way to the high school at Fredericksburg, thirty miles away. Meanwhile the church licensed him to preach. He came to Bridgewater on a scholarship, graduated, and is today a successful teacher and evangelist, and representative of his district on Standing Committee at General Conference. Certainly there are possibilities in this kind of church extension. And it takes "a heap o' livin'" to make it succeed.

AN EXPERIMENT IN INDUSTRIAL EDUCATION

This experiment will lead us into Greene County, in the Blue Ridge Mountains of Virginia. Greene County is a small civic unit lying on the eastern slope of the mountains opposite Rockingham. Much of it is wild terrain of dense forests, deep gloomy hollows, leading farther down into open spaces of fertile, tillable soil. It is an interesting country, rich in scenic beauty and redolent of wonder, romance and crime.

There is a legend to the effect that the early inhabitants of the region were descendants of indentured servants who came to the English settlements farther east in the days of American colonization. Abandoned later by their masters, and feeling the sting of a social position that ranked them with Negro slaves rather than with those of their own blood, they buried themselves away in these mountains where they maintained their separate existence for many generations. They shunned their would-be superiors and became almost a hermit clan.

A somewhat similar story is told of certain Hessian soldiers, who, refusing to return to Europe after the Revolution and not being wanted here, likewise took refuge in the fastnesses of these mountains and made common cause with the other group. Ethnically of kindred racial strains, Saxon and Teuton, they readily blended into a common stock.

There is doubtless truth in both these legends. Speaking in general terms, these people exist on two social planes: those that haunt the dark fastnesses of the mountain hollows and fill the neighborhood with tales of outlawry and violence; and those that occupy the open country sections and towns, farmers, stockgrowers, merchants and the like. These are usually respectable citizens. But ethnically they are one people, and they so regard themselves.

Generally they are of fair complexion, with blue eyes and light hair. And there is a courtli-

ness of manner about them that surprises you. It is natural, unlearned, and genuine. Many of them are handsome in form and feature, with a natural grace of manner that seems all out of keeping with their surroundings. This natural culture seems as native to the poorer homes as to the better ones. It seems to reflect a rich culture somewhere in the ancestral line.

They are a temperamental people, primitive in their impulses, with strong feelings and prejudices, positive likes and dislikes, suspicious of strangers but hospitable and generous, ever ready to take the law into their own hands, but withal loyal to their friends and ready to die for you if you have established yourself in their confidence.

EVANGELISTIC AND EDUCATIONAL EFFORTS

These are the people among whom the educational experiment was to be made; and it was to them that the Brethren began to carry the gospel three quarters of a century ago. Elder Isaac Long of the Mill Creek congregation was the first Brethren minister to enter this field. He assumed it as the natural mission territory of his congregation. After having ridden these mountain trails for thirty years and preached hundreds of sermons to the people he passed to his reward without much evidence of results for his labor.

His mantel fell upon S. A. Sanger, a true missionary at heart, who saw that the chief need of the people was the constant presence of someone to help them in the moments of their weakness

and temptation—someone they trusted and that they knew was interested in them. For several years he literally lived in these mountain hollows with them through most of the year. No doubt his efforts deepened the impression to a degree it had not reached before. Still there were few that sought the fellowship of the church.

H. C. Early made his first visit here about 1890. During the thirty years of his residence at Mill Creek he made a great many visits to these needy people, where his services were always helpful and greatly appreciated.

It was not till after 1909 that much change was to be seen. In that year two young ladies from the Valley moved in with the purpose of helping to take Greene County for God. They were Nelie and Ellen Wampler, sisters, equipped with Bible teachers' certificates from Bridgewater College, in addition to their certificates to teach in the public schools. They came to Greene County to stay, and they did.

Their technique was like this—they would teach in the public schools during the five-month term in the winter to make living expenses, then during the rest of the year organize Sunday schools, conduct Bible classes, lead children's groups and mothers' groups and do much home visiting, till school should open again. This program they carried on for years, with variations and adaptations, of course.

Their persistence and ability began to change

things. Gradually there were more conversions along during the year, most of them young people who came in through the Sunday school. In time the district furnished a pastor to aid in the work. Gradually little groups of members began to emerge around the Sunday schools, little knots of a dozen or more.

It is evident that this needy field was hard to reach. The physical obstacles were almost insurmountable and the moral resistance was equally obdurate. In its physical aspects, much of Greene County was little less than a wilderness, and travel was almost impossible during the winter months.

Educationally, besides the little log cabins among the mountains, where five-month school terms were held each winter, there was a graded school at the county seat where some high school work was offered, but the school was not standardized. This was the situation when the decision was reached to establish the industrial school.

THE INDUSTRIAL SCHOOL

The advisability of providing industrial education for the orphaned children had been under discussion for some time. The idea had now taken form and plans were under way for such an institution. Henry C. Early was the chief mover in the enterprise, supported by M. R. Zigler of the home missions department of the General Mission Board, and others, especially of the Eastern District of Virginia.

A location was chosen for the institution about five miles southeast of Stanardsville, the county seat. On a tract of some eighty acres, which later grew to about three hundred, was erected the main building of the school, a three-story frame structure with a large basement, which provided the living and educational facilities of the institution.

The school began operations in 1922. At first the school work was restricted to the elementary grades. About 1925-26 a full high school course was added, and its privileges were extended to the boys and girls of the neighborhood who were qualified to enter. It should be understood that this was before a standard high school course was offered anywhere else in the county. For about six years the school graduated a high school class each spring.

To get a clear picture of the school let us try to see it in operation in a typical year. The session of 1927-28 is a fair average. This year the total enrollment was 112. The number of children boarding in the school was sixty-two. Thus fifty students came from their homes in the neighborhood, and doubtless most of those in the high school were such as had completed the work of the grades in the public schools near their homes.

The course of study was outlined thus: seven grades of elementary school work; four years high school course; graded Bible study in all grades; domestic science for girls; manual training for boys.

Other activities for children at the school, under the supervision of their teachers, included about everything that comes within the scope of work on the farm and in the home. All children large enough to do so were taught to help with the farm work, and the farm was so managed as to produce practically all the supplies needed by the school.

The income from the farm for the year was \$2,393.99.

During the year two of the high school graduates were in college, three were taking nurses' training, and the sewing department made three comforters, twenty-two rugs, and one hundred garments.

It is impossible to estimate the value of this enterprise. Undoubtedly it was great. It came at a time when the impact of the teaching the Brethren had been carrying on here for half a century was receiving new emphasis through new agencies. This educational effort helped to make concrete the altruistic motive in this work in behalf of the people, in a way that they could better understand.

During the expansive years of the later 1920's the hopes and dreams of the promoters began to be realized. The school was filled to capacity, funds for its operation were not difficult to secure, and unquestionably many lives were being transformed under the moulding hand of Christian education. Moreover, an entire community was being influenced and stirred by the impact of Chris-

tian ideals and enterprises to which they had been slow to open their minds and hearts.

By the time these results began to appear, the enterprise had run its brief course and had done its work. Just when the school had caught its stride, to which it had looked forward with so much hope and longing, a set of circumstances broke forth almost as from a clear sky and changed all the landscape. One of these was a state road-building program, and the other was the development of the Shenandoah National Park and the building of the Skyline Drive.

By the former the Spottswood Trail, which threaded the county as a public road, became a part of National Route No. 33, from Hampton Roads to the Great Lakes. Along with it came other roads in Greene County, some of which were hard-surfaced. In a short time the Stanardsville school was enlarged and standardized and school buses were transporting to it children from all sections of the county.

The park authorities adopted the policy of removing all inhabitants from the park area and providing them homes elsewhere. This action of the government took away the very people for whom the school was established. Under such conditions there was nothing for the school to do but wind up its affairs and vacate.

This was done but not till every effort was made to place as many of the children as possible in private homes. Most of them were so placed,

and the property was sold in 1936 to the government.

This was a fate the school little deserved. Its being crowded out by forces over which it could have no control savors of failure. But when it seemed to fail, it was probably succeeding most. So there is another chapter to this story, the most remarkable of all.

MOUNT CARMEL

About 1920 something happened in Greene County. After fifty years of resistance to the gospel the people began to accept it, and the church in Greene County began to grow. The growth can not be definitely traced in the early years because there are no records. But in 1920 there were probably not more than one hundred members of the church in the whole county, and there are no records till five years later. In 1925 the number was given as four hundred. This round number was probably only an estimate, as it was corrected to three hundred forty the next year.

What was the cause of this sudden growth? There were probably two causes. One was the preaching of a young man who had recently been elected to the ministry. His name was Henry S. Knight, and he was a native son in whom the people had confidence. They liked to hear him preach. The other cause was the industrial school, which began its work in 1922. Undoubtedly these two forces supplemented one another in winning the allegiance of the Greene County people.

Let us note the further development. From three hundred forty members in 1926, two years later when Henry S. Knight was elected as pastor and elder of the Mount Carmel congregation, which includes all of Greene County, the membership had grown to four hundred eighty-four, with seven preaching places. The work continued to expand, reaching six hundred thirty-six in 1930. Through the depression period from 1930 to 1935 it grew to one thousand one. For 1942 it stands at eleven hundred forty-eight, which makes Mount Carmel one of the largest congregations in the church.

Since 1930 there have been nine preaching places in the congregation. Most of them are little chapels built by the people of the community. Several schoolhouses are also used. For a good many years Pastor Knight did most of the preaching and pastored all the flocks. Since 1940 the Mission Board has sent in succession two young Bethany graduates to aid the aging pastor. They are given pastoral care of about half of the groups, while the pastor and elder continues to minister to the rest. Henry S. Knight is a radiant personality, a rare Christian, of the type that sheds fragrance "on the lonely mountain wild" and performs service of love "unhonored and unsung."

This achievement in Greene County is probably more remarkable than it may seem. The county is small, with a population in 1940 of five thousand two hundred eighteen. Deducting for those under ten years of age, the Mount Carmel congregation

would seem to include approximately one third of the county's population of ten years and older.

In producing these results, it is impossible to evaluate definitely the part played by the different agencies that contributed to them. Certainly the early preaching and teaching laid the foundation. And Henry Knight built upon it. As a native son he wielded an influence that no one from the outside could have had. The industrial school was undoubtedly the means of translating religion into life in the eyes of the people in a way that all the other agencies could not do. To see their ragged children taken from their miserable shacks and after a few weeks or months in the school blossom out in clean clothes and round happy faces, and then grow into fine, capable young men and women was a transformation indeed, and the institution that could bring it to pass would receive their enthusiastic support.

Here was something they could understand. They could see the change taking place. The effects of teaching and preaching were not so evident. If that was too subtle for them, this they could see and understand.

So the industrial school probably fulfilled its mission. It was undertaken somewhat as an experiment. The experiment demonstrated, it had performed its function and was ready to retire. It has left behind it a record of achievement which should make it a fond memory in the thought of the church, and especially of the people of Greene County.

CHAPTER FIVE

THE MINISTRY

When H. C. Early was received into the church by baptism in December, 1876, he was twenty-two years of age and married. He was not the person to affiliate himself with an organization and then do nothing more. To become a member of the church meant to him to espouse a cause and work for it; certainly there must be some work for a Christian to do. He looked around to find it. It was scarce. In the church he had joined, there was no Sunday school, no prayer meeting, no young people's meeting. As a boy he had attended a Presbyterian Sunday school for a time, but in 1876 there was not a Sunday school conducted by the Brethren in the Shenandoah Valley.

The matter of Sunday schools was being agitated, however, and there was a growing demand for Sunday schools. So far as there seems to be any record, the first Sunday school in the Second District of Virginia was organized in the Pleasant Valley congregation, where Henry Early was then living, in 1877. Might that be the reason why the infection broke out at this particular place? At any rate, he was made superintendent of the school. The school ran only during the summer months, closing when cold weather came. He was superintendent for three summers; then he moved away. Most of this time he also taught a class. But this first Sunday school could not be held in

the church; there was too much opposition from the members. They had to take it to the school-house three miles away. And this little Sunday school, open about half the time during three years, was practically all the church work this vigorous young man could find to do in the first four years of his Christian life.

LEARNING TO PREACH

You will find in his Ministerial Memories an account of his first preaching experience—his first sermon, and how he missed the real point of his text. I have found among his papers a copy of an address that also belongs to his early years. While it is not a sermon, it shows his platform manner at the time. Those of us who knew him in the days of his power need to be on our guard lest we think he might always have spoken with the ability and conclusiveness of those riper years. From this speech and his first sermon it is evident that he had to learn to preach. If he did not understand his text in the sermon, he did not know how to conclude the address. His closing paragraph is a flight of oratory of the spread eagle, sky-scraping variety by no means uncommon at the time. But this susceptibility to the influence of bad models he soon discarded when he got into the real work of the ministry.

His election to the ministry at Barren Ridge in 1880 brought him into a relationship with the church that enlarged his opportunities for service. By attending the meetings in the neighboring con-

gregations along with those of the home church, he got more than his proportionate share of the appointments. We should not see in this a spirit of presumption or a desire to push himself in; rather, it was his innate desire to preach. He felt called to preach. He wanted the experience he could get from preaching. So strong was this desire that he sometimes overstepped the bounds of his authority. He made appointments to preach in schoolhouses and churches of other denominations without permission of his elder, a privilege denied a minister of his standing; for this breach of privilege he had to be disciplined. But instead of censuring him, should not such zeal for the ministry rather deserve our praise and commendation?

He rose rapidly in the ministry, as we have seen. He created a demand for his services. His sermons had an appeal that his hearers liked. They went to hear him again. As there was much activity in the churches of the Valley at the time, frequent opportunities to preach came to him. Most of the congregations had mission territory beyond the mountains, on both the east and the west side of the Valley. He eagerly participated in this work and got a new thrill from carrying the gospel to those helpless, needy mountain people.

This vigorous program of the churches and the large field of activities it provided gave him just the opportunity he craved. His desire to become a good preacher was beginning to be realized. He used his opportunity in full measure. He pre-

pared his sermons with all the care he could give them, and he was a severe critic of his own delivery. He was beginning to find some satisfaction in his attainments. Probably no one among us ever worked harder than he did to attain his ideal. This was a wonderful period of solid progress, with much helpful experience, and it established him in the ranks of the stronger Brethren preachers of the time.

It was in this period, the first ten years of his ministry, that he discovered or formulated, in general, the type of sermon for which he became known, and which he used all through life. Basically it is a textual sermon, developed mainly by expository and argumentative procedures. It is a flexible type and capable of wide variation. He never preached without a text, and his sermon was the expansion of the evident implications of the text. He did not write his sermons and made but brief outlines, and these were not in evidence in the pulpit. Having chosen his text, he explored it with all the scrutinizing insight of which his penetrating mind was capable. He made it give up its deepest meaning. He pondered its several implications till they all arranged themselves as supporting agencies of the main truth. Step by step, so gradually that you could follow every separate stage, he led you up to the central truth with a merciless logic that swept everything before it. His conclusion was convincing, inevitable. You felt that nothing more could be said.

Of course this finished product came after many

years of labor and experience. But the norm of it was definitely worked out in these earlier years. He was not a student of homiletics and had not read the literature on the subject. He therefore forged a form of expression suitable to his genius. It served to help make him one of the great evangelists of his generation. Naturally he continued to develop and perfect it to the end of his career.

As EVANGELIST

When evangelistic meetings began to be held in Virginia, Brother Early was still in his apprenticeship in the ministry. But he soon found his way into this field also. At first it supplemented his other work in helping to provide the experience he so eagerly sought. He held his first evangelistic meeting at Mill Creek at the end of the year 1884. From that time on for forty years he gave a considerable portion of his time to this work. In time he became one of the strongest evangelists of the church. For many years he was in great demand, sometimes having all his available time booked for two or three years ahead.

He conducted his meetings on a high plane. There was no sensationalism about them. Theatrical and emotional features, which came to have a large part in the methods of many popular evangelists, were absent from his meetings. Not that his meetings were wanting in interest, however, but the reverse. They were charged with interest, with deep, heart-searching seriousness, earnest proddings of the Spirit, profound yearnings

for divine favor. The sermons were deeply evangelistic; they brought men and women face to face with their sins in a way to make them feel the need of a Savior. This was done by presenting the living, loving Christ, and not by horror stories and scenes of deathbed repentance, which were commonly used then. Instead of fear and terror, the result was apt to be sorrow, repentance, and a new-found joy in a living Savior.

His meetings were well attended. Frequently the whole community was stirred, and the number of conversions was large. It is probable that in many cases the ingatherings might have been greater had he chosen to use more popular methods. But he chose his methods deliberately. It was not quantity so much as quality of result that he desired. He challenged the mentality of his hearers and sought to move their wills rather than stir their feelings. His appeal was to men's reason and judgment first, and only secondarily to their emotions. He would have them see their souls' need and understand why a change of life was necessary before he asked them to act. Then when action came it was likely to be properly motivated. This, it will be admitted, was sound evangelistic procedure.

Most of his meetings were in the larger churches in the more densely settled sections of the brotherhood, as Virginia, Maryland, Pennsylvania; but all in all, he held meetings in at least a dozen different states. He later regretted that he had not given more of his service to the weaker churches

or to new fields. But the matter probably worked itself out quite naturally, as he, like other evangelists, usually held his meetings where he had been invited to go. It was natural that the older, stronger churches, which had been ministered to, in part at least, by some of the abler ministers of the past—it was but natural that these churches should seek an evangelist who could lead them on into the fuller development of the deeper experiences of the Christian life. And in the years of his matured powers there was no one in the church more capable of such service than Brother Early.

His sermon themes contributed to this—the kind of subjects and themes he usually chose for his evangelistic sermons. Unlike many evangelists, he preached doctrine, and made it the basic element of his teaching. Except in his early years, when he emphasized the so-called distinctive doctrines of the Brethren, he gradually passed on to making his meetings center in the discussion of the great fundamental doctrines of the Christian religion—faith, repentance, baptism, regeneration, salvation, redemption, the new birth, the incarnation—to mention only a typical few. The use of such sermon material gave to his meetings a certain exaltation and power too often lacking in revival meetings. They were suitable to audiences accustomed to the strong meat of Christian truth, with hearts open and minds willing to be taught.

An indication of the wearing quality of his evangelistic efforts is the fact that he had many

return calls for meetings. He left the congregations he served in a healthy, unified condition. Along with his pulpit presentations, he did much home visiting, usually in company with the elder or pastor of the congregation. Thus he learned to know the people in their homes. Having visited with them, prayed with them, and sometimes eaten with them, their interests and his became one. People were attracted to him by a deep feeling of loyalty and devotion. They believed in him, because he helped them and because they saw the deep yearning of his spirit for all who needed help. Thus, when after a few years another meeting was in prospect, what more natural than to invite him back? So return calls were frequent—three, four meetings or more, in the course of years, in the same church. In one of the largest and strongest congregations in the brotherhood he held six series of meetings.

Brother Early was never more in his element than when he was in the pulpit. As we have seen, it was the great ambition of his life to be a good preacher, a great preacher. Few have worked harder than he to reach an objective. And most who knew him would have voted him success in the attainment of his ideal, in the riper years of his experience. His pulpit manner was superb. Tall, erect, in the well-fitting clerical garment of the Brethren minister of a generation ago, he was the very personification of clerical dignity. When he spoke he caught the attention of every thoughtful person within the range of

his voice. He commanded their interest; he challenged their thinking. He spoke deliberately in a clear, agreeable voice every word of which seemed charged with meaning. You found yourself interested in what he was saying. Especially were you delighted with the way he was saying it. You found yourself agreeing with him. You felt the spell of his oratory as well as the force of his message. You were carried along on the stream of his discourse feeling all the while more and more that you were listening to the very oracle of God. The voice was impelling; the theme was challenging; the argument was convincing. You accepted the conclusion. There was no other way.

He was distinguished for his mental power. His mind was not only keen, incisive, and brilliant, but it was also profound. His mental perceptions were clear—ideas arranged themselves in his mind in their logical relations. He developed the rare faculty of leading an audience with him in a series of arguments, demonstrations, and deductions that led up to a conclusion with such convincing finiteness that there seemed no possibility of any other conclusion than that reached. And this often in treating such abstract and abstruse subject matter as that dealing with the incarnation, the second birth, or the plan of salvation. His mental grasp of a subject and the power of his logic in dealing with it were marvelous.

Great as were his power of thought and his power of expression, they did not exceed his

power in prayer. When the meeting got well under way and sinners were counting the cost and finding peace at the feet of a Savior, the meetings were sometimes so charged with spiritual power that the whole community felt it. At such times his prayers would seem to bring the very joys of heaven upon the meeting and flood the congregation with the spirit of realms celestial. It seemed as though the doors of heaven were open and divine blessings were poured out upon the meeting. And who would dare say it was not so?

As PASTOR

Brother Early's rank as a preacher was scarcely equaled by that as a pastor. There were several reasons for this. His innate desire to be a preacher had through the years been realized until he found himself a prince of the pulpit. When he first assumed the role of pastor, he was fifty-seven years old and half of his task was largely new to him. The pulpit work he enjoyed, but the pastoral phase of it was not to his taste.

The location of his first pastorate was also unfortunate. He had lived his fifty-seven years in the country, most of the time as a dirt farmer. He knew country life and country people and loved them. His first pastorate was that of the Washington City church in our nation's capital. He did not know city life nor the ways of city people. While he found his congregation a delightful group to preach to, he found the social side of his charge highly irksome. Even this

might have been overcome in the country, but not so easily in a large city.

The conditions of his living arrangements were not satisfactory. When he and his wife went to Washington, they left their furniture in their Mill Creek home, and took rooms in the home of one of their parishioners. They were not accustomed to the role of boarders, nor to being crowded into a few rooms of a hired house. The situation was awkward to both of them.

To Mrs. Early especially the experience was wearing. All her life had been passed in the country among people she knew and loved and understood. She was too far along in life to adjust easily to a way of life so radically different from all the past. Domestic in her tastes, yearning for her children, not easily adaptable to a new environment, she found the days and months dragging themselves out in slow, monotonous routine.

They had made it too easy to get away: no property to dispose of, only the packing of a few trunks and suitcases, and they could be on their way. And the old home at Mill Creek all furnished and ready to receive them.

Taking all things into consideration, it is not strange that this first pastorate was short. In less than a year they found themselves back in the old home. It should be understood that their services were greatly appreciated by the Washington church.

His second pastorate was at Flora, Indiana. Following his marriage to Emma Martin in the autumn of 1922, they located at Flora and assumed the care of the congregation there. The membership of the church, located in a town of some 2,000, is made up in part of town dwellers and in part of farmers. It is located in a rich agricultural section and consists largely of thrifty, prosperous, substantial people, including a sizable number of retired families of considerable wealth.

This was an important and challenging charge. The people are of the kind that go places and do their own thinking. Moreover, they represent the whole gamut of opinion from very liberal to extremely conservative. And they are accustomed to stand by their convictions. It isn't exactly the kind of group that just anyone can lead. They don't want to be pandered to and they are not easily pushed around.

Brother Early had a good two years with these people. His able sermons were admirably adapted to their needs. His power of thought challenged their attention and respect. They learned to admire the man and listened thoughtfully to his messages. They found the messages constructive and wise. They took delight in following such a leader of thought and ideals. A fine spirit of co-operation was the result. The church was built up and united; the membership was increased and old grievances were healed.

Again the pastorate was too short. But a severe failure of his eyesight brought it to a rather

abrupt close. This experiment proved, however, that he could have been an able pastor had he gotten into the work earlier in life. The Earlys left Flora amid many expressions of regret.

SERMONS FOR SPECIAL OCCASIONS

For many years Brother Early was much in demand for sermons and addresses on special occasions, notably for the dedication of churches, for funerals, and for meetings connected with our district and annual conferences. The years of his leadership in the ministry co-ordinated in general with the period in which the change of attitude on the part of the church in regard to Sunday schools made it expedient for many of the congregations either to build a new church or remodel the old one, so as to make it suitable for Sunday-school purposes. He was invited to officiate on many of these dedicatory occasions, scores of them. Of course he preached many other dedicatory sermons, in Virginia and in other states.

He did not consider it necessary to prepare a new sermon for each of these occasions, at least not from a new text. While there are many suitable texts, he regarded several as peculiarly well adapted for such services, and he used them repeatedly; but never without a thorough reworking. He would change the emphasis, or the application, or find new illustrations, or all of these. The skill with which these changes were made produced the effect of a practically new sermon. Two of his favorite texts or subjects were Solo-

mon's dedication of the temple at Jerusalem, and "Thou art Peter, and upon this rock I will build my church, and the gates of Hell shall not prevail against it."

He conducted many funerals. A funeral entrusted to him was an occasion of importance, dignity and impressiveness. No mere service of readings, remarks, and condolences, but a sermon with a challenging message to right living and high endeavor. The sorrowing were comforted and the entire audience was stirred and instructed. The service was not long and was full of thought, feeling and devotion. Heaven was brought a little nearer and life acquired something of a new significance. When the service was over you felt comforted and refreshed.

In general he regarded Rev. 14:13 as the best text in the Bible for a funeral sermon. It contains a number of major propositions, any one of which includes thought enough for one occasion. By emphasizing one or two of them, with slight reference to others, the possible permutations are capable of a considerable number of sermons with but little repetition. He used this verse as a text frequently. He possessed the rare faculty of finding a text suitable to the life and conditions of the person at whose funeral he officiated.

Some of the most powerful of Brother Early's occasional sermons were delivered in connection with the Annual Conferences. During the last third of a century or so a feature gradually grew up in connection with the Conference that before

that time was incidental or unknown. It was the convention feature, consisting of sermons, inspirational addresses, round tables, group conferences, breakfast discussions, and so forth. These meetings, beginning about the middle of the week, continue through Sunday. In time the idea evolved that the Sunday morning sermon, following the general Sunday-school session in the main auditorium, is the high occasion among the convention events. Accordingly the ablest preacher available was supposed to be chosen for this service. H. C. Early was put on the program at eight Conferences for this Sunday morning sermon. One of these was at Hershey, Pennsylvania, in 1918, when our country was at war. Some have thought this is the greatest sermon he ever preached. He regarded it as the most difficult task he was ever called upon to perform. To preach peace when there was no peace, to preach peace in the midst of war, to be true to his own peace convictions, to represent honestly the people for whom he spoke, and at the same time avoid conflict with government officials, if possible, some of whom were at the meeting—yes, that was not easy. But he came through the ordeal with credit to himself, to the cause he served, and to the country he loved.

As I approach the end of this chapter on Brother Early's ministry, I have one lingering regret. It is that I am unable to present to the reader of this book a single one of his sermons as he preached it. Of the hundreds and hundreds of

sermons he preached, there is not one extant of which I can find a trace. He never wrote a sermon, and of the many he preached at Conference, not one got into print. This seems peculiarly strange in light of the fact that through nearly all these years it was the custom of the Conference to publish a stenographic report of its proceedings. Now it appears that the report was made to cover only the Conference proper, that is, the business sessions; and so the convention events that went before were not included.

However, there is one recompense. On several of the occasions when he preached the Sunday morning sermon, he later, at the request of the Gospel Messenger editor, reproduced the substance of it for that paper. Fortunately the peace sermon of 1918 is one of these. It appeared in the Messenger in two installments, for July 6 and 13, 1918. It is doubtless considerably abbreviated from the form in which it was first delivered. As you read it you should remind yourself that what you are reading was written in cold blood in the quiet of his study, and that naturally it lacks much of the vigor and thrill of the spoken word on an inspiring occasion.

This Messenger article, written by his own hand, with as much the air of an essay as of a sermon, is as near as we shall ever get again to the thrilling oratory of this champion of the cross, as he, in the power of the Spirit, preached the love of God to the children of men. During forty years no stenographer appeared to make a verbatim

record of those silver phrases through which Divine Love and Purpose spoke to men's hearts and consciences. No sensitive plate was exposed to reproduce in the years to come the voice and the message that brought comfort to the sorrowing, peace to the weary, joy to the distressed, terror to the wicked, healing love to the repentant sinner. But it was not necessary. He still lives in the hearts of thousands who heard his voice and cherish his memory. His recompense is in the joy of changed lives and the consciousness of useful service faithfully performed. Though the voice is silent, his spirit still moves among us to direct, inspire, and cheer, the silent messenger of one of the strongest preachers of his time.

Naturally, by the process of their reproduction, the oratory has gone out of these great sermons presented in the next chapter. Only the thought is left. And the thought, without the emotion that warmed it, seems flat and dull.

The New Testament Church was, in the day of its delivery, regarded as a masterly exposition of its theme. It belongs to a type of sermonizing that has largely disappeared since its delivery in 1898. Bristling with Scriptural references, it fortifies the argument at every point and leads up to the conclusion with a devastating logic. This method was in the tradition of the ablest preaching in the controversial era of half a century ago. Reduced to writing, it has lost much of the grip that characterized the original. It should be read with this understanding.

CHAPTER SIX

SELECTED SERMONS

Peace Address, Hershey Conference*

Dear Brethren and Sisters, Ladies and Gentlemen:

In the midst of the world war we are assembled in a Peace Meeting. It sounds like a paradox. What is it to cry, "Peace! Peace!" when there is no peace? And yet we must not grow faint in urging the claims of peace, sweet peace. And so I have consented to do my utmost to serve this hour, with your prayers and the blessing of God upon us. Let each one pray while I attempt to speak on the great question of the hour.

I. INTRODUCTION

But before entering into the discussion, there are a few things that must be clearly understood. They are these: Whether or not the United States should have declared war against Germany, I shall not attempt to decide. I have my own view about the matter, and I presume you have yours, for most people have, and here it may rest for the present. Nor shall I attempt to discuss the cause involved in the contention. The Allied Governments state it as autocracy against democracy. Or in other words, the Allies declare they are fighting for liberty for the whole earth, equal rights and privileges for all the nations of the

* From Gospel Messenger, July 6 and 13, 1918.

earth, small and great, against the purpose of one nation to become a world power.

This is declared as the bone of contention, and the attitude of the Allies toward it is unquestionably on the side of justice and righteousness. The aims of the war, as declared by the President of the United States, appeal to all that's fair and just in the life of nations, while the people are divided to some extent, on the means employed to secure the end in view. There is practically no difference in judgment as to the cause involved, but here the matter must rest, so far as the present discussion is concerned. And, further, I shall make no effort to settle the question as to whether noncombatants should support the war financially, or the difference, if any, between financial and personal support. Already fabulous sums have been spent and there is an unprecedented demand for more money to win the war. There is confusion in the minds of some. However, it may be said that the members of the Church of the Brethren have bought Liberty Bonds and War Saving Stamps. But the question cannot be regarded as a proper subject for discussion here, and so it must rest.

Now, therefore, whatever may be said from this platform this morning, it must not be regarded as a discussion of these questions. Nor must any statement be interpreted as lacking love of country and true patriotism, loyalty to the Government, and readiness to support the nation in all things not in violence of conscience. On the other

hand, we openly avow and declare our love of country and government and pledge afresh our fidelity to the nation in the name of our Master whom we serve and in the light of his teachings. We esteem our rulers, we love them, we sympathize with them in the cares of the State in this hour of trial, and pray that God will so direct them, that they may lead us wisely, justly. Here the people stand for whom I have the responsibility to speak.

II. THE BIBLE ON PEACE

And as we turn to the Great Book for light, my dearly beloved, you must not expect all its teachings on this subject to be given in this hour. Nor can we elaborate at any length the few passages we shall give. A few plain passages are sufficient. And, if in your judgment, there are passages of doubtful meaning, they must be interpreted in the light of the plain passages. The Bible is a unit, and upon the principle of unity, what is taught by one of its writers, is virtually taught by them all. Any doctrine, plainly stated by one of the sacred writers, therefore, is virtually stated by them all.

First, take a glance at the Old Testament, but it can be put in a word. Many of its examples teach victory by the sword. There were wars—many wars—in those days by the people of God, the victory falling to them as they obeyed the Lord and escaping them as they failed to trust him, which shows that Jehovah led the battle. The

most noted leaders as prophets and kings of Israel were great warriors. But the method of conquest under the New Testament is changed. And both Jesus and the nature of his Kingdom are set out in foreview in the Old Testament. Isaiah declared that he should be called "Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever" (Isa. 9:6, 7; see Ezek. 34:22-26; 37:20-28). Here are the King and his Kingdom. Jesus is a Prince, not the prince of carnal strife, but the Prince of Peace. And of his Kingdom, or his Government, which means Kingdom, there shall be no end. It shall increase, it shall subdue all other kingdoms, it shall fill the earth, it shall stand forever (Dan. 2:44). The Prince of Peace is to sit upon the throne of his Kingdom, to establish it and to uphold it in peace and righteousness forever. And so in the midst of the wars of the Old Testament, we must see the coming Kingdom of Peace and Righteousness. We must remember also that Christ is the end of the law and the prophets, the fulfillment of them (Luke 16:16; Rom. 10:4), and that we are no longer under Moses, but under Christ, the Prince of Peace.

The teachings of Jesus and the apostles. When the New King came into the world, while the Judaean shepherds kept watch over their flocks

by night, the angel of God brought them the message of good tidings of great joy which shall be to all people, and at once a multitude of the heavenly hosts joined in praising God, saying, "Glory to God in the highest, and on earth peace among men in whom he is well pleased." Jesus was introduced to the world in song. The basic principles and doctrines of the New King and the New Kingdom were heralded by the angels. It was the coming of happy news and peace and good will to a world that had been plunged into strife and sorrow. It was the dawn of a new day, the beginning of great joy to all people, for it was to sweeten and sanctify with peace and good will all of life's relations. It was to bring back man and make him the friend of God again, and to establish peace and good will among men—a glorious day. Certainly, this was a fitting introduction to the world of the New King and his Kingdom.

The Sermon on the Mount, given by Matthew in the fifth, sixth and seventh chapters, sets forth the constitution of the New Kingdom, it may be said. It holds much the same relation to the Kingdom as the Constitution of the United States holds to the laws of the nation. Jesus gave in the sermon the principles of his Kingdom, and they are the blood and bone of his teachings, relating to the Kingdom in the world. They are also a complete revelation, for the world had never had such teaching, and the people gazed in astonishment. And I am sorry that I have time to call

your attention to only a few things in this sermon.

The teachings of the first chapter of the sermon concern us chiefly in the present discussion. The chapter divides itself into two general parts. The first sixteen verses, containing the Beatitudes, describe the citizens of the Kingdom of God in the world, with their blessings; while the second division, from the sixteenth verse to the end of the chapter, shows how Jesus fulfilled the Law, making it full and running over, and also how his teachings are above and beyond the requirements of the Law.

The subjects of the Kingdom are poor in spirit; mourn for sin; meek, yielding to the will of God; hunger after righteousness; merciful; pure in heart; peacemakers; persecuted and reviled for righteousness; salt of the earth and light of the world.

Isn't this a beautiful word picture of fine, high character? How does it fit the warrior and war? Do you see a way of making it fit him and his calling? If so, tell us how.

Jesus uses five illustrations in the second division of the chapter to show the superiority of his teachings over the law and the olden time. "It was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; but I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and who-

soever shall say, Thou fool, shall be in danger of hell fire." Hate is murder (1 John 3:15), and anger is the condition to hate, so that anger is the first step to murder. In the second illustration, forbidding adultery, the motive is put for the deed, for "every one that looketh on a woman to lust after her hath committed adultery with her already in his heart." So that the purpose to kill is equivalent to the act in the sight of God.

The third illustration forbids the civil oath. The fourth says, "It was said, An eye for an eye, and a tooth for a tooth; but I say unto you, Resist not him that is evil; but whosoever smiteth thee on the right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go one mile, go with him two." And the fifth, "It was said, Thou shalt love thy neighbor, and hate thine enemy; but I say unto you, Love your enemies, bless them that persecute you; that ye may be the sons of your Father who is in heaven . . . For if ye love them that love you, what reward have ye? do not even the publicans the same?"

It would be difficult to state the doctrine of non-resistance in clearer, stronger language. It is the clearest and strongest statement of one of the fundamental doctrines of the New Testament, and there is no misunderstanding it. It is no longer the victory of physical force, the strong overpowering the weak, and the hate of an enemy. On the other hand, it is the victory of good over

evil—resisting not him that is evil, turning the other cheek, giving the cloak, going the second mile, loving the enemy. It is purely the victory of goodness as coals of fire on the head of the enemy (Rom. 12:20, 21). The second mile victory only is victory. It is real victory, for real victory is the surrender of the *will* of the opponent and oppressor, and when men are thus overcome, they feel that they are the meanest of men, and would gladly kiss the feet of their victors.

Jesus taught these high, lofty principles that they might crystallize into human character, and such men, he says, are the salt of the earth and the light of the world. In other words, he delineates the character of the citizens of his Kingdom in the world, as already given, as concrete examples of these principles worked out in life.

The nature of the Kingdom of Jesus. Hear Jesus' own words: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but my kingdom is not from hence" (John 18:36). That is to say, the Kingdom of Jesus is spiritual; it is divine. Its principles are above the world and beyond its comprehension. "The world by wisdom knew not God" (1 Cor. 1:21). If the Kingdom were of the world, worldly, then would its servants fight that its King should not be delivered into the hands of men, but since it is spiritual and divine, its defense is spiritual and divine, and not of physical force. Its subjects, therefore, cannot fight with carnal

weapons; and not any more now than when Jesus stated the nature of his Kingdom as forbidding carnal strife.

The weapons of the Kingdom of Jesus. Paul states: "For though we walk in the flesh, we do not war according to the flesh (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds); casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing every thought into captivity to the obedience of Christ" (2 Cor. 10:3-5). The Kingdom of Jesus is not armed with the weapons of the flesh, but it is equipped with weapons of victory, for the Kingdom is set for conquest, eternal conquest, complete, absolute. But it is not the conquest of the sword.

Jesus' instruction to Peter, when Peter used the sword and smote off an ear of the servant of the high priest at the time of Jesus' arrest, is clear and final on the point. Peter felt it was the time to strike. If any conditions justified the use of the sword, these did, in the judgment of Peter. But Jesus rebuked him and ordered that the sword be put in its place, and then laid down the principle that "all they that take the sword shall perish with the sword" (Matt. 26:52). Now listen, friends. Jesus founded his Kingdom upon love. Its victories and triumphs are all the price of love. True, it is the only kingdom ever thus founded, and it is the only kingdom that shall endure. All other kingdoms are founded upon the sword and

built upon its authority, and they must fail, because "all that take the sword shall perish with the sword." And when the ideals of the Kingdom of Jesus shall have been realized, swords shall cease. They shall be beaten into plowshares and implements of industry and progress, and the nations shall learn war no more. (See Isa. 2:4.) And as a matter of fact, force settles nothing but physical ascendancy. It is the strong overpowering the weak. That's not victory. Love settles everything. It subdues and conquers everything. And it is the only conquering power in the world. Ultimately the whole world must lie in conquest at its feet. "The seed of the woman shall bruise the serpent's head." The ultimate triumph of truth and peace and love is pledged, eternally pledged.

He that is conquered by love surrenders at his own will. The conqueror rules over the conquered at his consent. This is victory, real victory, the only real victory in the world. The conquered yields in heart. It is also perfect government, complete, absolute, and the only perfect government in the world. And the subjects of such a government are volunteers to lay down their lives, if need be, for their King, for "the love of Christ constraineth them." Such is the Kingdom of Jesus.

Jesus is the example of his teaching. He never used physical force upon man. He wins by love. Unlike the kings and monarchs of earth, he gave himself because he loved, and gained his eternal

victory when the world thought it had defeated him. And so his subjects give themselves because they love, and gain their victory in apparent defeat.

III. THE POSITION OF THE CHURCH OF THE BRETHREN

In the light of the foregoing teachings and examples, the church declares herself in opposition to death and destruction, preparation therefor, and all that contributes to these ends. On the other hand, she stands for life, at its best and fullest, all interests and industries that make for real progress, and all that contributes to these ends. Upon this ground the church has planted herself, and here she has stood unflinchingly for two hundred years. And upon this principle we must determine our duty in the present war. Complications will arise that will puzzle us to the utmost to know, but the principle is true, and it will serve as a safe guide, if our perception is sharp enough.

National ideals. We deplore, dear friends, the present enormous destruction of life and property. It is staggering. And one of the worst things about the war, besides the loss of life and property, is the ideals it gives. It establishes the military ideal; it inspires ambition for military prowess and conquest by the sword. Already the children of the warring nations are playing war. How could it be otherwise? They breathe the spirit of war day and night, and the result is seen. Also

the governments, without military training in their schools, are considering measures to make training a part of the education of every boy. Do you see what that would mean? It would lay the foundation of militarism in the childhood of the nation. No greater calamity could happen. Train a child in the spirit and ways of war, and the world becomes militarized. Then look out for wars and rumors of wars.

The national ideal of the United States has been to build a nation strong in the arts of civilization, with equal rights to all nations, a model of democracy. This means, first of all, to build strong homes, with the family tie and bond and altar, for the hearthstone is the strength of the nation; to establish schools and churches; to build up commerce at home and abroad, and a sound monetary system; to promote the industries and progress; to propagate peace and Christianity in all lands. This has been, and is, the beautiful, amiable ideal of the nation, and because of her ideal, her prosperity and progress, for the last half or three quarters of a century, surpass any nation in the world. And now, the greatest misfortune that could overtake us would be to give up our present ideal for the military ideal, whether by choice or by force.

What the church should do in the present strife. Since Jesus came into the world to give life, and to give it abundantly (John 10:10)—for this was his mission—we share in the same mission. And since our mission is to promote the mission of our

Lord, it is our duty to do all that's possible for the promotion of life against the works of death. Upon this ground the issue rests. Whatever, therefore, is essential to life we can and should do. The growing of grains to feed the hungry nations, providing clothing and shelter, caring for the sick and wounded and helping them back to life, all works of mercy and charity, moral and religious help, etc., are essential to life. In fact, the field is very wide, and there is no excuse for doing nothing. In the training camps there is much to do that is essential to life, which, therefore, noncombatants can choose without sacrificing nonresistant principles, if wise discrimination is exercised.

A speedy and just peace. The biggest question before the world today, and probably the biggest question of all the past history of the world, is the final settlement of the war. Practically the whole world has been drawn into the struggle, and it is to no purpose to discuss the conditions that have led into it. The question is to get out of the conflict on terms that will serve the future interests of the nations of the world. It is a world question in which all the nations of the world are vitally interested. It must be clear also that our own nation will have great influence, if not the dominant influence, in the final settlement.

We should exert our utmost influence in favor of a speedy peace on terms that make the nations equal, granting to all nations of the earth, small and great, equal rights and privileges for growth and progress, and upon conditions that will, in so

far as possible, array the moral sentiment of the world against war. If future wars are made impossible, it will be done by educating the moral convictions of the people against it, placing war under the moral censure of the world. And peace can be maintained and the law of brotherhood worked out in the life of nations only when nations are upon the basis of equality, with equal rights and privileges. These conditions are our only hope.

A League of Nations and a Court of Arbitration. Certainly, at the close of the war there should be a League of Nations to enforce peace and an International Court of Arbitration for the settlement of disputes. This would be to set up the most formidable agencies for the promotion of peace, with universal sanction and the moral support of the world. The form or name under which these measures are provided is not vital, but such measures, in whatever form provided, would have the greatest moral weight. While they would not be an absolute guarantee of peace, I confess, they would be a strong guarantee. A nation would have to lose all sense of honor and self-respect and place itself under the approbrium of the whole world, to violate such an agreement and assume the responsibility of plunging into war. Few nations, if any, could convince themselves that they could afford to take such a step, it seems to me. Since Christianity, as we all know and confess, is the only absolute guarantee of peace, the world will become safe for peace and democracy.

only when it becomes safe for Christ and truth and righteousness.

Universal Disarmament. A League of Nations and a Court of Arbitration ought to open the way for universal disarmament. Any universal measure that binds the nations together in a common agreement and covenant inspires confidence and friendship; it tends also to establish the doctrine of a community of interests. It is certain, it seems to me, that when the nations believe each other, and love each other, and realize that their interests are common, something will happen to the armament of the nations. And why shouldn't the nations of the world sustain such relations? Why should civilized nations build up arms and arsenals? Why should not all nations agree to be friends, and disarm and give their strength to the things that make for progress? For construction, not destruction? Is it not true that readiness for war is the greatest temptation to war on the slightest provocation? Why not believe each other and love each other and live together in brotherhood?

In conclusion, I appeal to the people to whom I am speaking that you support with a liberal hand the Red Cross and the Y. M. C. A. in their splendid work in the war, and the Relief and Reconstruction work in devastated lands. We should keenly appreciate the consideration accorded us by the Government, because of our conscientious scruples. At the same time we must bear our part of the burden of the war in some form, and since

the Government recognizes our scruples, we should support with the greatest liberality such measures as do not violate our conscience. Above all there is the appeal of missions and the agencies that give it efficiency. The crisis of the world, brought on by the war, is a challenge to every child of God for sacrifice and service. Only the deaf can fail to hear it. The great need and awful suffering of the world appeal to the nobler instincts of the heart. And as to money, we have never had so much to give. It is the price of blood, it may be said, and no decent man can desire to enrich himself at the cost of another's blood. Shame on the man who yields to the temptation to hoard wealth in these days of big prices against the need of a suffering world! This blood money should be used freely to relieve distress and suffering. In behalf of education, civilization, works of mercy and charity, and evangelization and the reconstruction of the world, I make my appeal. Come along and let us do not merely our "bit," but our best, for once, at least, grow big in the grace of liberality. Let us pray and work and give, trusting God to bring it to pass!

The New Testament Church*

"The church of the living God, the pillar and ground of the truth" (1 Tim. 3:15).

The New Testament church is a body of believers, united in the belief of what Christ said,

* The following digest of a sermon preached in the Tabernacle at Burlington Park, Ill., is prepared for publication in two parts at the request of a number of brethren. It was published in the *Gospel Messenger*, July 16 and 23, 1898.

and in the doing of what he commanded—God's *ecclesia*, "the called according to his purpose."

The New Testament religion not only contemplates, but *requires*, the existence of an organized church; not, as some think, that religion is an individual transaction between God on the one hand and the sinner on the other. Both the induction into divine fellowship and its development in growth are perfected only by co-operation between the church and the sinner.

The New Testament is a combination of moral and positive law. The moral is that founded in the eternal reason of things, things right or wrong in themselves, authority and law, whether written or unwritten. The positive is that founded, not necessarily in the eternal reason of things, but simply in the will of the law-giver. The first and second commandments—love to God and man, Matt. 22:37-39—are the sum and compass of all the moral and spiritual law; or, in other words, they comprise in themselves all the material for the manufacture of moral law. God, the eternal law-maker, has no other resources than the facts of his own fatherhood on the one hand and man's brotherhood on the other. Now the working of this ground, in the heart of the sinner, in his conversion, may be largely, if not altogether the work—an individual transaction—between God and man; but the keeping of the positive requirements of the law—such as baptism, feet-washing, the Lord's Supper, the Communion, etc.—and the support of Christian fellowship, the

passive demand of the "new heart," requires absolutely the existence of an organized church. The New Testament church and new religion are inseparable.

God in Christ built but *one* church. All through the Holy Scriptures the unity of the church as an institution, as well as the unity of believers in faith and doctrine, is made prominent. Matt. 16: 18 says, "Upon this rock I will build my church," not churches. Acts 21:47 says, "And the Lord added to the church daily such as should be saved;" *church*, not churches. The text says "church of the living God." True, we read of the seven churches of Asia, and churches at other points, but these were not different churches in faith and doctrine, as we speak of different churches today. They differed only in the fact that they were located in different places as Ephesus, Sardis, etc. In the New Testament church locality is the basis of plurality. The multiplicity of churches, as they exist today, is to be lamented, not only as a departure from God's purpose of one church for all people in all ages, but as the most powerful means of corrupting this *one religion of this one church*.

My text marks this one church. It is the "pillar and ground of the truth." The church believes and practices the truth and preaches it to others, and thus becomes "the pillar and ground of the truth." The text takes construction of practical bearing. In a constitutional sense the truth is the "ground," the foundation of the church. "Upon

this rock I will build my church." "Upon the foundation of the apostles and the prophets, Jesus Christ himself being the chief cornerstone." "Other foundation can no man lay than that is laid, which is Jesus Christ." All these give Jesus and the truth as the foundation of the church. But in the sense of the text the church is the stay of the truth, the truth's only witness in the world, God's instrument for the continuation of the truth of righteousness in the world, of judgment to come, in opposition to heresy.

The church the stay of the truth, and the truth, the Word of God—"Thy word is truth"—it follows as a logical consequence that the church accepts the Word of God as an all-sufficient rule of faith and practice, without an additional creed or discipline—just God's holy work [Word?]. David said it is "perfect, converting the soul" (Psa. 19:7). Paul said, "It is the power of God unto salvation to every one that believeth" (Rom. 1:16). It is "good" (1 Tim. 1:8). Also it is "just" and "holy." James calls it "the perfect law of liberty" (James 1:25). The Gospel—God's "perfect," "powerful," "good," "just," "holy," "law of liberty"—is a system of salvation complete, *absolutely complete*, in itself. In it are the essential forces to conserve truth and all the necessary elements to convert and save the soul. It is a severe task to argue for additional creeds or liturgy against these facts.

True, now, as in the days of the apostles, the church keeps a record of the proceedings of her

councils, and sends out letters, or minutes, to the churches—Acts 15th chapter—but the proceedings are not legislative, but judicial, in character, dealing with questions of application and methods of work. When the church assumes the character of a legislative body she then says that the Gospel is not a “perfect law,” not complete, and what “the law of liberty” lacks to be effective she must supply. The work of the original council was that “which seemed good to the Holy Ghost.” The commission of the Holy Ghost is purely judicial, not legislative. He is to apply the words of life to “convince” the sinner and to “comfort” the saint. Jesus himself came not as a law-maker, but as the law-giver, as the great Teacher and Prophet (John 14:24). In God only is the supreme and sovereign right to make law. His law it is we believe and for which we contend.

As to rules of interpretation, I would mention only two. When the text in its literal rendering makes sense, it is to be accepted with that meaning. On this principle the literal and figurative language of the Bible is to be divided. For example, “If thy right eye offend thee, pluck it out. . . . If thy right hand offend thee, cut it off (Matt. 5:29, 30). Literally this does not make sense. The trouble is not in the “eye” and “hand.” The “plucking” and “cutting” must be in the heart, where the disturbing forces are at work. “Salute one another with an holy kiss” (Rom. 16:16). Now this makes sense and is to be taken literally.

Again on the principle of the unity of Scripture,

what is said by one inspired writer is virtually said by all inspired writers. Holy Scripture is a unit. No contradictions. One part may fulfil and supersede other parts, but God does not clash against himself. One passage, therefore, must be understood and explained in the light of other passages; or, in other words, the Bible must be accepted as its own interpreter and commentary. Almost all books aim to be self-explanatory, but none succeed so well as God's Book. On the principle of unity it must be understood that a thing once stated or commanded is sufficient, that its repetition does not increase its force or add to it more of the elements of law. For instance, feet washing is commanded but once (John 13:1-7). If this commandment were written on every page of the Book it would not change it at all.

The New Testament church, the stay of New Testament truth, keeps the New Testament ordinances. These may be divided into two general classes, repeating and non-repeating, baptism being the only one non-repeating. This is so because baptism belongs to the "first principles" (Heb. 6:1) or to the "birth-part" of our religion. The way into the church, the *only way*, is to be born into it. This is regeneration, the order of entrance into the visible church. In nature we expect persons to be born but once. So in grace; once born and once a baby; not born again and again, and a baby always. It is true that some persons never outgrow the swaddling cloths.

- (a) Baptism, a dipping in the particular name of each particular person of the Godhead, performed "in the water" and where there is "much water" (Matt. 28:19; 3:16; John 3:23). In figurative language it is a "washing," "planting," "birth," "burial" (Heb. 10:22; Rom. 6:4, 5; John 3:5).
- (b) Feet washing.
- (c) The Lord's Supper.
- (d) The Communion. The saints washing one another's feet (John 13:14); eating a full meal together (Luke 22:20; 1 Cor. 11:25); partaking of the bread and wine, the Communion (1 Cor. 10:16), after the original example and the command of Jesus.
- (e) The holy kiss, commanded by Paul and Peter (1 Thess. 5:26; 1 Peter 5:14).
- (f) Anointing the sick with oil in the name of the Lord, as taught by James 5:14, 15.

These are a line of symbols in which God keeps before the mind constantly the great truths of our holy religion. To a nature like man's there is no language so forcible as things tangible. Almost everything the Great Teacher taught he illustrated in nature. That these *fundamental* truths might become incorporated and imbedded in our thought, nature, life, God has thus spoken. Baptism symbolizing our absolution from sin and resurrection to a new life (Acts 22:16; Rom. 6:4); feet washing, our need of everyday cleansing (John 13:10); the Lord's Supper, our equality and

prospective marriage with the Lamb (eating together being accepted by all people in all ages as a mark of equality) (Acts 17:26; Luke 15:2; Rev. 19:7-9; Luke 22:15, 16; 12:37); the Communion, the cost and foundation of our religion (1 Cor. 11:26); the holy kiss, the bond of brotherhood (1 Peter 5:14); the anointing, God's power to heal (James 5:15).

"The church of the living God, the pillar and ground of the truth," is "not of the world" (John 18:36). *In* the world, but not of it. "If ye were of the world, the world would love his own; . . . but I have chosen you out of this world" (John 15:19). This phase of the subject shall be regarded from several points of view.

1. Her relation to civil government. She recognizes all right government, civil as well as ecclesiastical, as from God. He is the primary author of good government everywhere. "For there is no power but of God; the powers that be are ordained of God" (Rom. 13:1). Its object is to maintain order for the protection of person and property. It is from God, as Creator, to man as creature, while the Christian kingdom is from God in Christ, as Savior, to man as fallen sinner. It is a government of force, based upon an authority or "power," as Paul says, and rules over the world to the extent of maintaining "the peace." Thus far God rules the devil's kingdom—God's government over the devil's subjects, if you please. The sword is its scepter and instrument of defense, and he who bears it "is the minister of God; . . .

for he beareth not the sword in vain" (Rom. 13:4). The church cannot administer the sword "to execute wrath," because "the weapons of our warfare are not carnal" (2 Cor. 10:4). "For all they that take the sword shall perish with the sword" (Matt. 26:52).

Here we have two distinct governments, both from above, but altogether different in principle and aim. The government of the kingdom of Jesus is a rule of *love*, dealing with men's thoughts, affections and purposes. Civil government is the rule of *authority by the carnal sword*, and it deals with the conduct of men only—the outside of life. No matter how evil a man's purposes, he is not a transgressor against the law of the land until he has done something bad. And God has wisely provided that each government shall select her officers or ministers from her own membership. This is at the foundation of all safe government and good sense. Of course the church obeys the laws of the land, although she lives above them, on a higher plain, if they do not conflict with the Gospel. If they conflict, they are not of God, but of man (Acts 5:29). Neither can the church use the laws of the land in the settlement of her troubles (1 Cor. 6:1-8). God provided the church with ample means to settle her troubles and instructs that it shall be so done (Matt. 18:15-17). The principle is that every man's interests shall be ruled by the government of which he is a member.

2. The church is nonresistant, but a kingdom of

mighty conquest. She cannot return evil for evil (Matt. 5:38-44). She must overcome evil with good (Rom. 12:21). She cannot take the sword and fight (Matt. 26:52; 2 Cor. 10:4). The world overcomes evil with evil. It is one in principle with a certain system of medical treatment which says that the thing which caused the trouble, if properly administered, will cure it. Jesus, the true conqueror, overcame hatred with love, strife with peace, error with truth. That's true conquest—goodness against evil to the extent that the rebel becomes a willing subject. The names of Alexander and Caesar have become bywords, but the name of Jesus is called "blessed" by the multitudes he governs at their own consent. This is *perfect government, real conquest, absolute victory*. But Jesus' method of conquest is altogether foreign to our nature. "That through death he might destroy him that had the power of death, that is, the devil" (Heb. 2:14). That's a strange method, but none the less effective. This must be the method of the church (Rom. 8:9). Men must learn to die to live, to become fools to be wise, to submit to rule. This is the genius of all true conquest. And this rule shall continue until it "shall break in pieces and consume other kingdoms" (Dan. 2:44).

3. She is non-swearers (Matt. 5:33-37; James 5:12). The people in the olden times, the Jews especially, practiced a multitude of oaths by a multitude of objects. Both the above scriptures refer to this state of things. The oath then was con-

sidered all right, if it was honest. "Thou shalt not forswear [perjure] thyself, but shalt perform unto the Lord thine oaths." But Jesus cuts it all off, saying, "Swear not at all; neither by heaven; for it is God's throne; nor by the earth; for it is his footstool; neither by Jerusalem; for it is the city of the great king. Neither shalt thou swear by thy head for thou canst not make one hair white or black. But let your communications be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." Let your testimony be a *positive affirmation* or a *positive denial*. That's all. If any more, it's evil. Can anything be more sweeping against a sinful belittling practice? An oath will not bind the knave or the liar; and the honest man needs none. The Jews held that a man might swear by the lips, and, at the same moment, annul it in his heart. It is a fact, rather encouraging, we think, that a good many courts are beginning to see the folly of the oath business. Now, critically, there is this difference between the oath and affirmation: In the intelligent performance of the oath there is an inward appeal to God to bear witness to the truth of what is said, while an affirmation is a statement, positive or negative, made on the ground of the affirmer's honesty. The most helpful thing to men to be honest is to place them on their honor. This is Christ's method. The most helpful thing to men to be dishonest is to hold them in suspicion, and put them under tight reins to be true.

4. She is not conformed to the world in its fool-

ish fashions and vain amusements. Humility, modesty, gravity—among the chief characteristics of Christian character—stated in opposition to vanity and extravagance. The violation of the laws of health, the unnecessary expenditure of time and money in dress, the cultivation of vanity, are a sin against God and the body. Bible ornamentation is “a meek and quiet spirit,” not silks, and plumes, and dead birds. “The church of the living God,” charged with “discipling the nations” for eternity, has no time or money to spend in things that pander to lust. Lust, vanity, idleness, which call for idle games, dancing halls, shows, theaters, etc., have been the downfall of kings and kingdoms.

5. She is non-secret. Secrecy is in opposition to light, and must therefore be wrong in principle. “Men love darkness [secrecy] rather than light, because their deeds are evil.” The church is “a city set on a hill,” “a light in the world,” as “a candle on a candlestick and giveth light unto all.” There is no occasion to cover a good thing with screens and oaths, and the unselfish spirit of Christianity will not suffer it. The Master did nothing in secret (John 18:20). Moreover the ridiculous oaths of the lodge are a violation of both reason and the Word of God. “Swear not at all.” And not only does the lodge require its members to swear, but they must swear to what they do not understand. The oath is in the law of membership. The secret lies back of the oath. The lodge order is to become a member first, and then be

taught. The Bible order is to teach first, and then become a member. This is the reasonable and natural order as well. Thinking men want to know what they are taking upon themselves in entering any organization. The pretensions of the lodge are moral and benevolent. These grounds are already covered by "the church of the living God." The very existence, therefore, of the lodge is an infringement. But notice. The benevolence of the lodge reaches after men who have two things, health and money—men that can help themselves; while the church is *for all* "without money and without price." May the Lord lead men into his gracious kingdom and teach them that "the church of the living God, the pillar and ground of the truth," as a home and a school, answers to all legitimate needs of the soul. Amen.

CHAPTER SEVEN

WRITING

Henry C. Early was a writer for nearly sixty years. He sent his first article to the Brethren at Work in 1880, and his last article in the Gospel Messenger was printed within a year or two of his death. He was greatly interested in the press and its work. As a means of cultivating public opinion and disseminating useful information, it shared the chief honors with the pulpit and the forum.

Most of his writings have appeared in our church papers. As the Gospel Messenger came into being in 1883, by the merging of several separate organs, it so happened that almost all that he has written for print has appeared in the Messenger columns. It is evident, therefore, that the product of his pen is confined to a relatively restricted sphere of interest. It can all be included under the general head of religious journalism.

MISCELLANEOUS WRITINGS

His early articles were frequently of a promotional character, as missions at home and abroad, evangelism, Sunday schools and their several adjuncts. In the treatment of such subjects he was constructive, forward looking, but never radical. He was for going forward, but only as fast as the whole church was willing to go along. He was

of the class of church leaders who were for building the church solidly both in its principles and in unity.

He wrote in a clear, simple style, and his meaning was usually not difficult to understand. If his articles were occasionally over the heads of some of his readers, it was because he dealt with matters beyond their comprehension. This may have occurred at times, but such instances were too rare to affect the continued interest with which Messenger readers followed his writings.

If we should classify his articles according to the literary types with which many readers of this book are familiar, a great many of them would fall in the class of expository essays. This is the prevailing literary type used when the purpose is primarily to make a matter clear. As a good deal of his writing is of this nature, he had occasion to use the type frequently. He was highly gifted in bringing out hidden meanings in the subjects he discussed.

In handling topics of this kind for Messenger articles, his method was not materially different in kind from his expository procedure in his sermons. In both cases he sometimes diverted to argument to establish the point he had been laboring.

But there is one distinct difference between his essays and his sermons, even when treating the same kind of matter. In many cases his essays are clear and finished, and that is all they were intended to be. In his sermons, however, he stirs

your emotions; you not only see, but also feel. And the more your feelings are aroused, the more important the issue becomes. You are carried along on the stream of his oratory until all the powers of your mind are involved. The essay leaves you cold; the sermon stirs your heart and soul. There is a richness in the sermon that the essay does not contain.

His pen ministry covered a wide range of subjects. This was to be expected of one whose interests were as broad as the world in which he lived. With a craving to know, his inquiring mind went roving in quest of knowledge and things of interest. Why should not such a mind find "tongues in trees, books in running brooks, sermons in stones, and good in everything?" It did.

To compare little things with great, it was my privilege to travel with him on several occasions. After spending a night on the train, the first thing he wanted in the morning was the morning paper. What of importance had taken place during the night he wanted to know. Even the happenings of a night were important. It was his characteristic attitude.

He was unusually well informed. Scarcely a subject could come up in conversation on which he did not have a definite opinion, an opinion of the kind one has when he has thought a subject through and come to a conclusion. An interesting conversationalist, it seemed there were few things he had not thought about and made up his mind about.

While broadly interested and well informed, he seldom wrote on matters of purely secular interest. His writing is very largely in the field of religion and morals. With all his breadth of interest, here is where he was most at home, and where his chief interest lay. If the moral universe could be kept functioning properly, other things would largely take care of themselves. He firmly believed that this was true, and as a result the powerful energies of his life went out in positive effort to build strong and firm the moral fiber of the life of which he was a part.

It is in this field that most of his writing is to be found. He writes in a high and serious frame of mind. This does not mean that he is morose, or melancholy, or sanctimonious; far from it; but he is serious, earnest, and impressed with the importance of what he is doing. For this reason some have found his articles hard to read: they had to learn to read them. On first approach they seem cold and aloof, and on topics that are, at least, not inviting. It is not till one penetrates beneath the surface and catches the glow of thought and force of expression that he warms up to the article; then the article grips him.

But when one has learned what to expect and where to look for it, he is apt to get the habit and plan not to miss any of the articles as they come week by week. It makes little difference what title the article may bear, we look for it to have something of the same flavor that struck us so vividly last week—something of the same salti-

ness, the same terse, gripping quality that stimulates at the same time that it satisfies.

In the miscellaneous writings of his earlier days, he sometimes reverted to subjects he had treated before, taking them up naturally from a different point of view. I was struck with the fact that he went back several times to the pastoral question in the days before he had been a pastor. May it have been from a secret longing for experience in a new field? At any rate, the articles show how thoroughly he had thought on the subject and how completely he had mastered it. It was a characteristic of his vigorous, hungry mind.

Some of these miscellaneous articles are exceedingly well written and strike a lofty note of important truth. Composed leisurely, no doubt, with time to allow the message and the form to ripen naturally, such articles sometimes represent the finest literary workmanship of which a writer is capable. There is a maturity of thought and a mastery of expression that almost surprise the author himself. I suppose most writers have occasional experiences like that. It is a happy experience. It seems to me *The Work of the Pastor*, in the *Messenger* for August 4, 1906, must have been written under conditions of this kind.

But we shall have to leave the miscellaneous writings, with all their wealth of thought and interest, to pay a little attention to two series of articles that came later in his career.

MINISTERIAL MEMORIES

Probably the most popular series was his Ministerial Memories, which ran in the Messenger in 1931-32. They are just what the title implies—memories of personal experiences in the Christian ministry, for half a century. They are frankly personal (by special request of the editor) and thrill with life in high experience.

Beginning apparently without much plan—he could have written almost endlessly out of his long and rich experience—he wrote week after week on such topics as interested him, sometimes of things in his early ministry, then of more recent experience, until he evidently became aware that the series was not leading to any natural end. And when he thought of terminating it, he was at a loss to know how it could be done. So he took a rest. He had contributed sixteen articles.

With the announcement that the series was ended, at least for the time being, letters began to pour in to him and to the Messenger office, urging him to continue. The editor joined those who were demanding a resumption of the series, and he was finally prevailed upon to go on, the editor taking full responsibility for the personal nature of the experiences, which the author was beginning to find embarrassing.

After the lapse of two months, the articles began to appear again, and, according to the agreement, Brother Early wrote of his experiences with complete abandon. This is one of their chief

merits, and their chief interest. The utter frankness reveals the author in action, but you know he is not parading himself. Indeed, when measured by the actual facts, his statements about himself and his work are mildly modest.

The range of experience covered in this series is exceedingly broad. One wonders what more could be added. If, when you have finished the series and laid down the last paper, you have any power of creative imagination, you can arrange the experiences into a moving picture. Through it will be moving the central figure, a figure on horseback in the wilds of the Virginia mountains, or preaching to a motley crowd under the trees on the edge of the forest . . . a tall man in a long coat in the pulpit of a country church crowded to the door . . . a large tabernacle thronged with thousands of people, among whom are uniformed army officers and government officials listening to a tall man preaching peace in a time of war . . . a half dozen men sitting around a table preparing a report for Annual Conference. The chairman reads a draft, which is accepted, and later approved by the Conference. A crisis is passed . . . a large room where the Conference is in business session. The report of a committee is read. At once there are calls for recognition from all parts of the room. One man begins to speak, one asks a question, another makes a motion. The moderator calls for order, makes them all sit down, explains what is before the house, who has a right to speak, and on what conditions. Order prevails

. . . an outdoor scene under palm trees with a pagoda in the distance, a group of Chinese in the foreground, to whom a tall man is speaking through an interpreter . . . a similar scene with the snow-capped Himalayas in the far distance and near by among the native Indians the faces of American missionaries, some of whom the beholder would recognize . . . the picture fades out . . . it would make a fitting second edition of *One Foot in Heaven*.

These articles were widely read and enjoyed by many. To the older and middle-aged, they brought vivid reminders of similar experiences through which they had passed. To the young, they pictured a world that was receding, and a church of which they had only heard. But all felt the stimulating effect of what they had read.

The later articles go deeper into life experiences than the earlier ones. They deal more with those great events of his maturer years, when his leadership in the church was so amazing and spectacular. And one is impressed with the moderation of tone in which he narrates these great events that were, in a measure, remaking the church. But true greatness is always modest.

The first sixteen of the series, however, have an artlessness about them that attracts one. In the sea of his experience he could dip almost anywhere and bring up a story that it was a pleasure to hear. It reminds one of the priests in the time of Samuel, who, when the sacrifices were being offered, dipped into the cauldron with their flesh

hooks and took whatever came up. When the cauldron is full and the contents are rich, you are not disappointed. So it was here. Each story is unique, and it was a real experience.

I have referred to his writing as a pen ministry, and that is the right word for it. No one ever took his writing more seriously. Writing was never a pastime with him. He wrote because he had something to say that he thought people ought to know. Writing was as serious as preaching, and as important, and for much the same purpose. It was too important to trifle with. It was as much a part of his Christian ministry as were his utterances from the pulpit.

ON CHURCH DOCTRINE

This was not a series of articles, so much as a body of writing in a definite field. Much of his writing is on church doctrine. To some extent he wrote in this field during most of his pen ministry. But for a time, during the rapid changes taking place in the church along in the second and third decades of the twentieth century, he wrote very largely in this field. And in doing so he dealt with almost every phase of our faith and practice. During a period of years here he was editorial correspondent on the staff of the Gospel Messenger, and it was understood that he spoke with the full approval of the editorial management of our official church paper.

Here is a body of writing—a remarkable expository review and summary of the church's

doctrinal position brought down to our time. The consistency with which the church held its way through many difficulties and trials for two centuries is truly encouraging. It is renewed evidence that all along the way a guiding hand was fostering and leading the thinking of the church. The sorting, arranging and editing of this material would make a challenging research project for some one interested in such an undertaking.

Just what such an investigation would reveal probably no one could now tell definitely. Here is almost a bewildering mass of material that accumulated through nearly half a century, with some repetition no doubt, and covering a broad field of interest. Many now living, doubtless, read most or all of these articles as they appeared in the Messenger, but no one to my knowledge has ever undertaken to classify the material or arrange it into a system. That it would bear such arrangement there is little doubt.

And what a book this would make! It would be a doctrinal exposition of the church's faith and practice at the end of two hundred years of its history. It would be an interpretation of the church's principles by one of the keenest and most logical minds the church has ever produced. It would present a picture of faith, works, and sacrifice that would set bells of memory ringing in many minds. The older people of the church, many of them, would be aroused to a new realization of rich and refreshing experiences. And the young people of the church would be ushered into

the presence of a church life of which they have heard only vague echoes, but in which they are profoundly interested.

Such a volume ought to be of value to the church. The true worth of history is in what it teaches. Here is history, doctrine, experience, faith and practice all summing up to a grand total of a way of life that has been practiced for two centuries; and in the estimation of those who know it best, they would not exchange it for any way of life of which they know. They would be the first to acknowledge, however, the imperfections of the living that has resulted; and while defending the correctness of the pattern, they would urge the importance of a fuller realization of the ideal.

This, I am convinced, is substantially what would be found. It is an alluring prospect. Of course a nice feature of the project would be so to interpret the life of the Brethren in a pioneer setting, for instance, in terms of an automobile age, that the equivalent of the one would truly appear in the other. This would require of the author a sound understanding of the meaning of history and a clear discernment of historical perspective. It would imply sound judgment, a sense of proportion, and a realization of the significance of events. It would require patience, scholarship, and the power of sustained application. Above all it would require love for the church and understanding of her spirit and genius.

But such considerations should not make the

task prohibitive. There are those with the necessary qualifications; if the matter is deemed important, they should be found. I would not seem to make the undertaking too difficult. The difficulties are only of the kind that belong to enterprises of great importance. In this case the task should be performed in such a way as to reflect credit upon the church and at the same time set forth the work of Brother Early in its true light.

Henry C. Early wielded a trenchant pen. In his writing he made no pretence to literary art, but he had ideas, and he knew how to express them in words that convey his meaning. In a simple, straightforward, almost laconic style, he wrote with clearness and force. There is no ornamentation to what he writes, no unnecessary words are used, and there is no striving after effect. It is not a style that puts the reader to sleep, for there is always something to think about.

Among the many interests of his busy life writing was one of the more important. He liked to write, and had an ambition to become an accomplished writer. In his earlier years, however, speaking received the major emphasis in his efforts at expression, and his ease and power with the pen never quite equalled his mastery in the pulpit. Yet his writings were eagerly read in all parts of the brotherhood and helped to make him a powerful unifying force in the church of his day. He was ever ready to interpret and defend her doctrines, and it is doubtful whether the

church has ever had an abler expounder of her doctrinal principles than he was.

His writings if edited and assembled would fill several large volumes. Probably most of this material would be well worth preserving in permanent form. The cream of it would certainly make one of the most useful volumes that the church could possess.

Our church papers have carried articles with more of the literary graces, and it may be said, speaking in general terms, on more interesting topics than his, but it may be a question whether his articles have been surpassed in the intrinsic importance of the matters they treat, or in the simple, vigorous impressiveness with which he drives home his conclusions. They reveal a powerful mental grasp of difficult and intricate subject matter that is of great value to the church.

Manifestly the matter of dealing with this material lies beyond the scope of this book. Our task ends with the explanation and evaluation in a simple way of the nature and importance of his writing. This we have now tried to do, however briefly and inadequately. As an independent project it presents an opportunity worthy the metal of a good man, or woman.

In a final word let me describe his writing in a sort of parable. There is great difference in writing as regards its tissue. Some writers write in sentences, some in paragraphs. The former are apt to write beautiful sentences, crisp, rythmical,

and epigrammatic. They sparkle with brilliance, crystal clearness, and finish. Some of the sentences partake of the nature of proverbs, so masterly are their composition and aptness of expression. Emerson sometimes wrote in this manner. In fact, some of Emerson's paragraphs read about as well backward as forward. You can begin with the last sentence and read to the first and it sounds as good and makes about as good sense as the order in which he wrote it. This is true because the thoughts in the different sentences do not fuse or coalesce. They are hard and cold and gem-like. They lie side by side in the paragraph like apples in a basket, or more accurately, perhaps, like ears of corn, since sentences have length. The sides touch each other but they do not blend or assimilate. And you can't sum up the thought of the paragraph in a statement.

Now you cannot read Henry Early's paragraphs that way. In his writing the paragraph is the unit of thought. The sentences are so many integral parts of its statement. One sentence prepares the way for the next, and out of this grows another, and still another follows as a consequence, or an inference, or a conclusion. It is all woven together into a tissue of warp and woof in which the separate elements become inseparable and undistinguishable. The thought of the paragraph becomes one, and the last sentence sums it all into one rounded comprehensive statement.

Emerson's method may be called intuitive thinking. Early's is logical. The latter is much

easier to read than the former. No one can remember all the sentences in a book, or even in a chapter. But it is not so difficult to carry in mind pretty clearly a chapter that has been written in a dozen, or even two dozen, well-woven paragraphs that are clearly expressed and summarized.

It is of course understood that most writing lies between the extreme types here spoken of. And the joining of their names does not imply any suggestion of setting Emerson and Henry Early in the same category as writers. Emerson was a literary artist, an eminent one; Henry Early was a literary artisan, always practical. This is no bracketing of writers, but an explanation of literary methods. Henry Early's method is perfectly adapted to the purpose of his writing.

The high character of Brother Early's thinking along with his power of expression invests what he says with a dignity and a deference that demand our respect. In his writing he attained an eminence only a little less masterly than his achievements in his major fields of endeavor. The church will not soon forget his words of wisdom or the vigorous phrases in which he incorporated them.

CHAPTER EIGHT

SELECTIONS FROM MINISTERIAL MEMORIES

PERSONAL EXPERIENCES

Getting Adjusted

At the age of twenty-five I was elected to the ministry. At that time I had a wife and one child. Neither myself nor wife received legacies sufficient to afford us comfort and independence. It was a matter of "hoeing our own row." So by force of circumstances, you see, I was forced to give attention to business, whatever my tastes might have been. And already I had bought a poor, run-down one-hundred-acre farm with ramshackle buildings, and had gone in debt three-fifths its value. It was a very real situation. In the meantime it had developed that I had the instincts of a businessman and I felt that I could succeed in business in a small way, if given a free hand. And a little taste of such prosperity, with the desire for more, had already taken hold of me.

A year or two before my election to the ministry the desire to become a physician struck me good and hard. It was probably at its highest pitch when the call to the ministry came. My wife's only brother was a physician, and my next younger brother was a physician. These men greatly inspired my desire. The profession looked fascinating. These men made more money than I

did and did not work as hard, besides the good they did in relieving suffering and distress and helping people back to health and hope. Then, too, it is a most honorable calling. So I felt almost decided. If the money for schooling and the support of my family had been easily available, the decision would have been easy.

In that day the free ministry was practically universal in our church. I doubt if there were a half dozen salaried ministers in the whole brotherhood at that time. Besides, there was much feeling against a supported ministry. There was little reason to expect an appreciable change within a generation. It was well settled that the preacher must support himself and family for some time to come. That was clear, even to one not a prophet. However, I believed then, and still believe, that the church should make it possible for the preacher to invest his whole life—body and soul—in his work, if he is adapted to it.

Right here in this situation I was called upon for a final, permanent decision and pledge. I made it. I had looked forward to the ministry, and although I knew that for me it meant a life of sacrifice and hardship, I was glad to accept it when the time came. It meant "to endure hardness as a good soldier of Jesus Christ." From the standpoint of the businessman, it was of course a costly decision. But I made it, and have not regretted it in the experience of half a century. And I believe this would be the experience of the timid, faltering young man who feels called of

God, if he surrenders wholeheartedly, and says, "Here am I."

Now facing the ministry honestly and as intelligently as I was able to do, I knew that adjustments would have to be made, and some of these would go deep into my life and would be hard to make. When I got right up against the proposition, when the ministry was no longer a dream, an uncertain hope, things looked somewhat different.

In the first place and of first importance is the right mental attitude. To the preacher his ministry has first claim upon his life. If must, therefore, have free course. It is his supreme work and interest. All things else must yield to the ministry its first place. All things in the way of such an attitude, I felt, must be sacrificed. The ministry must have first place, absolutely.

There was my business. How much attention should it have? Just enough to provide for the common necessities? Or should I go a step further and labor to lay something by for old age? And there was our child and prospects for more, and we were not disappointed. What about their education? How much schooling were they entitled to under the circumstances? Should not the young preacher have some understanding with himself—at least with himself—concerning such matters?

Then there was the social life of my family. After the necessary attention was given to business to keep the wolf from the door, how much of the time left should be given to the family? Or

should every spare moment of this kind be given to study to prepare for the ministry? In such a case, should one go to a private room, shut himself off from his family and give himself to study? Is not the proper adjustment at this point of the greatest interest? Isn't it easily possible for the preacher to lose his own family in the hope of saving others? Are we guilty?

Adjustment, complete and full adjustment—these are mighty big words, and hard words.

PERSONAL EXPERIENCES

Advisers

Planning now to begin the ministry actively, I felt the need of an adviser in whom I could confide. From the beginning I decided I would be an active minister or none, that I would use my best judgment to find the way of success, but that I must have a special friend, or a few special friends, in whose wisdom and experience I could trust and to whom I could freely go for instruction and guidance.

I would choose father, of course, as my most confidential counselor, and I did go to him much. But I feared that our close blood relations and his keen interest in me might throw his good judgment out of balance. I felt the need of disinterested counsel.

I found such a friend and counselor in Eld. Enoch Brower. He was one of the elders in the congregation in which I lived then, and I lived right by him. He proved a friend indeed, and a

great blessing, when I so much needed him. A little later Eld. Isaac Long came into my life in a large way. These two men were among the outstanding elders and leaders in the Shenandoah Valley of that day. Eld. S. F. Sanger also had a hand in my early training for the ministry, though but six years my senior. To these men, and others, I owe a debt I will never be able to pay.

At that time the church had no schools for the training of her young ministers, nor for the general education of her children. Our colleges were just coming into being, and many felt they were not needed; in fact, many opposed them. Not so now. The church today provides the open door for her youth, and the young people of the church have opportunities equal to the best.

A Library

Dr. Talmage, of two generations ago, and then probably the most popular preacher in America, was asked what a preacher ought to know. He answered, "Everything." This would mean, I think, in the opinion of Dr. Talmage, a preacher should do his utmost to know and understand.

I believe the same thing, and have always believed it. The preacher is bound by the responsibility of his work to give him—to study—the life of a student. He must read and study books in addition to his Bible and church paper. Papers and magazines, however good and necessary, are not enough. He must be a reader of books—a student of books. Books are to the minister what the

hatchet and saw are to the carpenter—his tools. The wisdom of the ages is stored up in books.

I found myself without books, except a small collection relating to schoolteaching for the most part. I was also without money to buy books. I needed every cent of my income to support my family and to pay off the debt on our poor, little farm. And my ministry promised no financial support, but it did promise much sacrificial service. Yet I felt that I must set myself to the task of building up a preacher's library. I knew, too, that it would be a long and burdensome undertaking. I felt the need of an unabridged dictionary, commentaries, histories, encyclopedias, and so on, and so on, and such books are expensive.

About this time I read Jeremiah Bell Jeter's Reminiscences. Dr. Jeter was the most outstanding minister in the Southern Baptist Church in his day. He began his ministry at an early age in the Northern Neck of Virginia as a horseback circuit rider. He carried his wardrobe and library with him in a pair of big saddlebags. His library consisted of four books—a Bible, Bible Concordance, Bible Dictionary and Smith's old English Grammar. At the end of his career he was President of Richmond College, Richmond, Va., and had one of the completest libraries, built over many years and under handicap.

Heartened by this story and others like it, I set myself to the task. At that time I had a close personal friend near by in the person of Dr. James Stout, a wealthy bachelor, a physician, a great

reader, especially of religious literature. He would say to me, "Henry, I have a book you ought to read." Then I'd say, "Thank you, Doctor. I'll call for it." After reading it, I'd say, "Doctor, I have read that book and will return it." Then he'd say, "Ah, well, just keep it. You will have need for it." This was in my early day, and really Dr. Stout helped me in this way to lay the foundation of my small library—small yet compared with what a preacher's library ought to be.

I received a number of books, many of them valuable, as gifts from personal friends. I appreciated both the friends and the books. These friends saw my need, pitied me and made me the object of their benevolence. But of course a balanced library can not be built up on the charity of friends. Books must be bought.

I soon bought The New Schaff-Herzog Encyclopedia of Religious Knowledge, consisting of twelve big books, the set priced at \$120.00, to be paid in monthly installments. My! I felt this was a plunge into the buying of books. But I paid the last installment, and soon felt ready for another plunge. And so it went.

It is different now, and yet not much different. The young preacher must buy his books. But we must always treasure the names of James and Barbara Gish. Out of their prosperity they provided a fund to buy books for our preachers, at least in part. And that fund has been a great blessing to our ministry.

PERSONAL EXPERIENCES

The Text

I have never attempted a sermon without a text. A text, wisely chosen, contributes immensely to the appeal of the sermon. It wins half the purpose of the sermon before the sermon begins.

A text provides a foundation for the sermon and opens a definite field for development; it suggests order in the build of the sermon and gives it unity; it adds dignity and divine authority to the sermon; it holds the preacher to a definite field if he is true to the text—a responsibility implied in the selection of a text; it cultivates ability to sermonize; it helps to avoid rambling, aimless talks; it helps to avoid ruts.

How I Find the Text

Well, in a good many ways. Much of the preaching I heard in my early days by the fathers was on our church doctrines. Naturally, I began in this field, and soon I had some reputation as a doctrinal preacher.

With a little widening of horizon and understanding, I have for the most part found my texts by the reading and study of the Bible, in meditation, special conditions and occasions, the sermons of others, general reading, and so on almost endlessly.

I have made it a rule to avoid texts of doubtful meaning. Also texts which seems speculative or

sensational. Speculative preaching is not profitable and sensational preaching belittles the pulpit. I feel that the text should be clear, and above all it should have a message for the people. The value of preaching lies in its purpose to help the people.

Preparation of the Sermon

There are two ways of using a text, and both are legitimate, in my opinion. In the one case the text suggests the sermon; in the other, the sermon suggests the text. This way: In the first case the preacher studies the text for the sermon. Upon study the text yields the sermon, and the preacher works *from the text*.

When the sermon suggests the text, the sermon is already conceived—plan and build of sermon and all—and the preacher is in need of a suitable text upon which the sermon may be hung, so to speak. He selects the text as I select a nail to hang my hat on. I have a hat and need a nail. The preacher has a sermon and needs a text. And he works *from the sermon to the text*.

After settling upon a subject and kind of sermon to preach, a plan for the sermon must be found—the plan of developing the subject. It is vital.

Building a sermon is much like building a house. After the kind of house is settled, we give careful attention to the plan, including doors of entrance and exit, which represent the introduction and conclusion of the sermon. It is important to have a place for the sermon to begin, and it is just as

important to have a place for it to stop, and these points should be understood before the sermon is undertaken.

I have had to labor at times in much pain for days for a plan for the sermon, even after the subject had taken hold of me with almost irresistible appeal. Then all at once a plan would break upon my vision, frequently in bed at night —a picture of the most beautiful and symmetrical building, thrilling every fiber of my soul, almost throwing me into fits of rapture and wonder. A definite plan is absolutely essential to the sermon.

I have always outlined the sermon plan in writing—always. The outline is the skeleton of the sermon. If a sermon is repeated, it is my habit to rework the outline. The collection and classification of material under the several divisions of the subject clothe the sermon skeleton and give it flesh and blood—life. Then I attempt to work the whole of it into my mind so thoroughly that I am not tied to the paper while attempting to preach the sermon. In fact, it is the rarest that I have my outline on the pulpit before me. The mind becomes trained to it. I have always believed that a paper halts and limits the power of the preacher over an assembly of common people. With scholars it is different. Sam Jones used to say: "I'd rather a man would draw a pistol on me than a paper in the pulpit."

It has not been my rule to write sermons bodily. But it must be admitted that such preparation of sermons provides the finest discipline and train-

ing for the preacher. The distinguished Doctor Sears classified men after this fashion: "The conversationist is the ready man; the public speaker, the general man; and the writer, the exact man." But only a few men can read a written sermon with interest to their hearers. If the written sermon is delivered from memory, only the smallest number of men can do it effectively. It nearly always sounds like the schoolboy delivering his oration.

When I began writing my Memories, I expected to write six or eight installments. But the trouble is, it won't stop. I could see a place to begin, but so far I have not been able to see a place to stop. I could continue indefinitely. I am just now at the point where my active ministry began. So I have decided to declare a suspension for a time, and probably will continue for a time later on.

MY ACTIVE MINISTRY

Editor's Note: With this article Bro. Early resumes his Ministerial Memories in response to the solicitations of readers and the urgings of the editor. We have encouraged him to write freely, intimately, out of his rich personal experience. He is doing so with becoming delicacy and modesty. If at any time he seems to any reader to verge too closely upon the borderlines of propriety in this regard, that reader is asked to remember that the editorial management assumes full responsibility. With that understanding he has consented to invite us into the inner chamber of his heart and life.

Introduction

My ministerial experiences fall into two chapters: My interest in the ministry and desire to become a preacher from my early years and my actual experiences in the ministry. When I began writing my Ministerial Memories I did not

expect to write at length, and therefore did not develop a scheme covering both chapters. What has been written relates mostly to the first chapter, but not altogether. Some material was used which belongs to the second chapter. Now I plan to write up briefly the second chapter. This is the first installment.

What has been written was personal. What I yet have to say will be more personal still. *It will be intensely personal.* It can not be otherwise. It is the story of my life as a minister. *It must be told briefly.* It will take me into a delicate field, requiring the utmost humility and grace. The story will uncover and reveal to the public eye experiences of great joy on the one hand, and of sorrow and travail on the other, never before spoken aloud.

Many friends have been extravagant in commending my Memories, and urge me to go on. This fact explains, at least in part, why I am undertaking what no other man in our church ever did so far as I know. No one has ever written the reminiscences of his life in any field of service to my knowledge. It is virgin soil. And such writing is not in keeping with the traditions of the fathers. Of this I am fully aware.

Whatever may be said that *may appear* as self-adulation, it is not written in this spirit, I assure you. If the whole story were told, there is much to record regarding my inefficiency, blunders and failures.

Fields of Service

My ministerial activities have been in several distinct fields. They might be classified something after this manner: In the local church as minister, pastor and elder; on occasions, such as special meetings in schoolhouses, halls, churches of other denominations, Y. M. C. A. buildings, dedications, and so forth; in the evangelistic field, especially in organized churches; in general work in connection with Annual Conference on committees and boards and in offices in the gift of the Conference; as a contributor to the church paper and as corresponding editor of *The Gospel Messenger* for a few years; in deputation work, with Eld. G. B. Royer, in a visit to our foreign missions in China and India, which involved a trip around the world; and in working and counselling with our church leaders in working out policies.

Difficulties

I had difficulties to begin with, enough of them it seemed to me, and some pretty stiff ones. I wish to mention in this connection two major difficulties, and get them out of the way and be done with them.

First, there was the question of education, secular and Biblical. Let us glance at the secular.

I had some training as a teacher in the public schools, but no training with the ministry in view. I believed then, and have always believed, that the minister should be trained for his work. Education in the popular sense is not everything to

the minister, but it is something, and a pretty big factor it is. Certainly, the man who takes upon himself the responsibility of teaching men about God and life should have all the advantage the most careful and conscientious training can give. I know of no calling in which conscientious training can mean more. All this seemed perfectly clear to me.

And I gave to education real respect—something next to reverence. I conceded to the sanely educated honor and advantage. This made the situation all the more delicate. I suffered immeasurably for the want of it. And yet to throw up my hands as to my family and the little business already established and go to school seemed out of the question.

True, this was in the day when education did not have its present respectable place in public opinion. Some opposed it, and some even held that education was a disadvantage to the minister rather than an advantage, taking the question on the whole. At that time men, young and old, were called to the ministry without educational preparation. Nor were they expected to go off to school. They were expected to preach. In fact, many of them had never thought seriously of the ministry and had no leaning toward it. Nearly all of them had only the most elementary education. Yet many of them learned to preach marvelously well. Such a policy meets no favor now. We are in a different age. It seems next to folly nowadays, in this time of schools and specialization, for a

young man to start out in any calling without previous preparation. Especially is this true of the ministry, and it seems certain that this view will grow with the years.

And so I decided that improvement—self-improvement—should be the keynote of my life. This should atone in part for what I lacked. I bought books as I became able and read them and studied them. I read papers and magazines. I kept an eye on current events. I studied men. Of all subjects of interest to me, none were so enchanting as men. "The great study of mankind is man."

One who began his career years ago without educational preparation, but who became a distinguished scholar, writer and preacher, said it took him ten years, to get without the aid of the teacher, what a young man, with the aid of teachers, should get in four years. Then he said, "They call me a self-made man, as if they are made any other way." It is by self-effort that men are made, but we know, of course, that the faithful teacher greatly facilitates and hastens the task and makes it more thorough. Schools afford much help. Still we know that they are not brain factories. Man is much like a bank—strong in proportion to the capital stock, not the deposits. Men must have brains to become trained. And so, whether it is done in school or out of school, the man of self-reliance, who draws rigidly upon his own resources, is the valuable man in every field of service.

MY ACTIVE MINISTRY

Work in the Local Church

The first nine years of my ministry were spent in Barren Ridge, Middle River and Valley congregations—three years in Barren Ridge, four years in Middle River and two years in the Valley. These congregations are near one another, and in the early day they were almost as one. There was the closest fellowship among them. The members of these churches knew no congregational lines in attending services. It was in the day when appointments for preaching were few and far apart. Such conditions in a group of churches located close together provided the finest opportunities for a young preacher to make a beginning.

There was but little for a beginner in the ministry to do in those days. He was expected to attend church promptly, but he was expected to be reserved—not forward in accepting opportunities to preach. He was expected to know his place and keep in it. That meant to behave as a novice—a beginner—and to accept privileges extended with modesty and humility—to act a bit as if he would feel better if privileges were not extended. To be “fresh” greatly jeopardized the young preacher’s future. It required pretty nice judgment just to hit the mark. Well, being “fresh” at the cost of respect for age and experience is never an advantage.

From the beginning my elders treated me with

the utmost courtesy and thereby imposed upon me a debt which I have never been able to repay and set for me a standard of ministerial ethics. More privileges were extended than I dared use, although, I think I may say, I got my good share of the preaching almost from the start. At that time there was no schedule of appointments—no program for the preachers. It was seldom known who should preach before the preachers assembled. It was decided after they met, and often not until after the devotional service. The elder-in-charge, of course, had much to do in deciding who should preach. Under this plan the appointments were not equally apportioned among the preachers. Those leading in ability usually got more than their share on the basis of an equal division. It was regarded as an advanced step—distinctly a mark of progress—when a program was made out assigning to each preacher a definite share of the regular appointments for the year.

In addition to the local work, each of these congregations did some mission work in the Blue Ridge mountains and counties in Eastern Virginia during the summer months. These stations were reached in from fifteen or twenty to seventy or seventy-five miles. A round trip to the near-by points could be made in a day, allowing several hours for services and social fellowship—if one put in a really hard day. It took two full days with the mode of travel of that day to reach the most distant points. A visit to these stations usually covered a week or two. Travel was by

horseback—seldom by buggy—and a jaunt of thirty-five or forty miles over mountains and hills convinced both rider and horse that it was enough for one day.

I shall not forget a trip I made into the mountains on one hot summer day. It was by horseback, and the round trip covered about fifty miles. It was to preach the funeral of an aged veterinary surgeon. He was widely known. The occasion brought together a throng of mountaineers who entered heart and soul into the spirit of the occasion. I have attended few funerals which yielded so many words of appreciation. After the service I dined with the sorrowful widow. It was a one-course meal, consisting of green beans—snaps, side bacon, corn bread and milk. Ordinarily, I don't care much for fat meat and beans, but they were mighty good that day, and I gave unmistakable evidence that my appetite was good.

The touching feature of this incident developed when I moved to start home. The widow pressed into my hand a big silver dollar, and then expressed regret that she could not make it more. I looked at the dollar and then at the woman. I made a great ado. I wanted to. I said, "That's a fine gift—a wonderful gift, and I can use it. It will do me a lot of good. But I believe you need it more than I do," and handed it back to her. Such a crash in the feelings of that poor, heart-broken woman as she demonstrated I have never seen. Its memory lingers with me to this day.

I soon developed the keenest interest in these

mission fields. They gave the finest opportunity for practice in preaching and general experience of so much value to a beginner, and all without embarrassment. It was real home missions, supported by real sacrifice. The preacher received no compensation, and if his trips involved the outlay of money, he paid it out of his own pocket, and said nothing about it. I could ill afford such sacrifice, yet I was always glad when the day came to go. It was a privilege to preach to a hungry group of under-privileged folks, assembled under a big chestnut tree on the crest of the Blue Ridge, and all quietly seated on slabs without supports for the back. And none of them complained of long meetings.

MY ACTIVE MINISTRY

Work in the Local Church

Mill Creek built a new church in 1887, two years before I moved into this congregation. It was a neat frame building 70 x 50 feet, all in one room, with the stand at one side and raised seats at each end. It seated some seven or eight hundred people. It was designed by Eld. Isaac Long, planned after a pattern common in the church in the Shenandoah Valley of that day.

Building a New Church

The above building was a great improvement over the old building it displaced. Everybody was happy. It served the needs of the congregation admirably. But the time came in the multi-

plication of agencies, young people's organizations, and so forth, that it no longer met the needs. What was to be done about this? That was the question. Remodeling was considered, but that seemed impracticable. A new modern building seemed the only thing feasible.

The Creation of Favorable Sentiment

Sentiment favorable to any project is essential to its accomplishment. First the sentiment, then the effort and wherewithal. There are only a few things that man can't do if he *really* wants to do them. This we understood mighty well—better, much better, than the *how* of creating the desired sentiment.

Without thinking the question through carefully and without having prepared a few good folks to champion the idea when submitted, I abruptly sprung the thought of a new church upon the congregation in council. Well, I wish I could tell you the effect. It was like thunder out of a clear sky. Strong faces turned blank. Everybody looked at everybody else in astonishment. One man said to his wife on reaching home, "What's the matter with Henry? Is he losing his mind?" The need for a new church seemed so clear to me that I thought everybody would accept the idea, but I found myself much mistaken. It was evident that the congregation would have to undergo a great change before it was ready for a new church.

So I set myself to the task of creating favorable sentiment. The idea found favor at once with the

bone and blood of the membership. But it took some years before the congregation became sufficiently united on it to undertake to build. There were two chief difficulties in the way. In the first place, the building then standing was good. It was not old and had been well cared for. But it did not meet present needs. In the second place, the building had been built under the direction of Eld. Long, and some felt it should be preserved as a sort of monument to his memory.

However, the way was finally cleared and the congregation was practically united. Conditions became ready for a new church. A building committee was appointed with myself as chairman. And my work with this fine group of men is a pleasing memory.

The committee got busy at once. Architects submitted plans and costs were reckoned. It was seen that it would require so much cash and the old church to build the new one.

Now the important question was a successful canvass of the membership. The other members of the committee insisted that I make the canvass. Well, I wanted to and I didn't want to. I was much on both sides of the question. It was a big job to canvass a big country membership and could be done only with much labor and sacrifice. But that was really not the question that disturbed me. If another made it I feared he would not get the necessary funds. I believed I could get the money. Call it conceit if you will. But that is the way I honestly felt about it. I believed

the congregation was able to raise the needed amount, and would do it if properly approached, and I believed I could make the successful approach. So I consented.

There were three definite things I wanted to accomplish in the canvass. First, I wanted to secure the money; second, I wanted to leave the subscribers sweet after they had pledged the payment of so much money; and I wanted these pledges based on proportionate financial values. The first two propositions I found comparatively easy. The difficulty was in the third.

One of the first men I approached wanted to give \$500. I said, "That's too much for you. You should subscribe \$250." He wrote \$250 without argument. I met another who wanted to give \$100. I said, "You should give \$40." He wrote \$40 and I left him feeling fine. And so there was a surprising number whose figures I cut, and there was no trouble about it.

But there was another class who were not so easily dealt with. I called on one man who, I considered, should give \$500, and he wanted to give \$100. Well, what happened? Could I conscientiously leave him with pledging \$100? I spent an unusually long time with him and left him after he pledged \$300. There were some of this class, but I am glad to say the number was not proportionately large. I knew every man in that country and knew pretty well the circumstances of each, and decided in my own mind about what each one should pledge before I ap-

proached him. And while I did not quite complete the canvass, I felt that so far as it had gone the pledges were well distributed on the basis of proportionate, personal wealth, and if it had been completed the amount fixed would have been reached, I think.

But it is not the success of the financial drive that I recall with most pleasure. The fine fellowship developed in calling at the private homes I will always remember with pleasure. It was a great joy which paid me many times over for the labor it cost.

The new church was finished in 1920. It is a beautiful building, modern throughout, with sixteen class rooms besides basement and auditorium —the auditorium beautifully suggestive of worship. It was dedicated to the worship of God by our missionary, I. S. Long, grandson and namesake of the late Eld. Isaac Long, and President Otho Winger. The dedication was a great day in the history of the Mill Creek congregation.

MY ACTIVE MINISTRY

A Tour of Churches in Maryland

It was in January, 1884, when I had been in the ministry a little over three years, in company with Eld. John Flory, father of George, whom many of us remember as an outstanding evangelist among us. In fact, George was the kind of man whom people do not forget. Elder Flory made frequent visits to Maryland and held re-

vival meetings in many of the churches. He, too, was an outstanding evangelist in his day. He had invited me a number of times to visit with him some of the Maryland churches in a hurried trip. The opportune time came at last, and I launched out as it seemed to me.

That little tour meant more to me then than my first trip across the continent in 1907, when the Conference was held at Los Angeles, Calif. As a trip it was surpassed in interest only by my trip around the world in 1913 and 1914. It was the first time I had been outside my native state. It was great. Although the trip was made in mid-winter, it thrilled me through and through to see the beauty of the landscape, the highly developed farms, the magnificent farm buildings, the big, red barns, the symbol of bounty, the beautiful homes. Every mark of progress and prosperity was in evidence, it seemed to me. I felt it was God's country. And the dinners, the crowds gathering for them, the neighborliness and goodwill were something of a revelation to me, while I had always believed that Virginia held about first rank in this field.

From the standpoint of richness and beauty that country is great, and from the standpoint of our brotherhood and church work it is equally great. It is a great country, occupied by a charming, thrifty people. Learning to know some of them was one of the chief interests in the tour. The memory of that little tour, made in my early day, I will always cherish.

I had especially two objects in view. In the first place I desired to get acquainted with the country, the people, the church, and so forth, beyond the limits of my native state. In the second place I desired a little extra opportunity to preach that I might learn to preach. And I must say that Brother Flory was most liberal in the division of appointments. I got more opportunity than I wanted. For as Brother Flory maintained, he had been over the field many times, and it was the rule in that day, you know, that the stranger was expected to preach.

The tour covered two weeks and was confined to the Eastern District. I did not get into all the churches in the district, but in the most of them, and these included the big, flourishing churches.

Brother Flory arranged, previous to the trip, the schedule of appointments. He put on twenty-four preaching appointments, which meant day and night meetings. He agreed under pressure, in meeting the appointments, to take three of them. That left twenty-one. That was a tremendous program for a lad of little experience. The air was damp and heavy, and I knew not how to take care of my voice—a lesson I have not yet fully learned—and in a short time I was hoarse, with all those appointments ahead. I wished for a way out without meeting the task, and promised myself I would be a little more careful about running into such situations. Just then I had much more opportunity to preach than I desired. It became

laborious and burdensome before the tour was completed.

I knew the program of appointments before going. I attempted to prepare for half of them, or a few more, but not for seven-eighths of them. I had not dreamed of such a division, and I had not material for it. Material ran very low. I was in sore travail. I had the foolish notion that it would not do to repeat even in speaking to different audiences. I almost sweated blood.

An appointment was listed for Daniel P. Sayler's congregation. The thought of preaching before Brother Sayler was much on my mind. I had always thought of him as the prince of preachers, the master of men and a sort of lion-tamer. And I wondered how such a youngster as I could preach before such a master.

Christian Knowledge, I felt, was the most appealing subject to a man of Bro. Sayler's type I had ever attempted to preach on. That, I decided, should be the subject.

Well, after devotional exercises Brother Sayler left the pulpit and took a chair in front of the stand, close up, crossed his legs, put his hand up to his right ear and looked straight at me, as much as to say, "Now proceed." I almost became speechless. I announced my subject and attempted to start, but do not remember a thing I said. After floundering around awhile, not able to touch anywhere in the neighborhood of the subject, I sat down. Brother Sayler then took his seat in the

pulpit, and when he arose to dismiss the meeting he said, "Well, we have had a good subject, and now if we make the application we will be profited." If I remember nothing I attempted to say, I remember mighty well what Brother Sayler said. He knew no application had been made, and I knew it, too. This is one of the occasions I will always remember, and I think it did me good in teaching how foolish it is to be embarrassed by the presence of distinguished men, when all preaching must be done in the presence of God.

The outstanding men whom I met and learned to know on the tour were Jacob Trostle, Jesse Roop, William Franklin, Ephraim Stoner, Uriah Bixler, David D. Bonsack, and others. The last Sunday was spent at Waynesboro, Pa., and there I learned to know the beloved Jacob Oller. I remember Jacob Trostle, Ephraim Stoner and Jacob Oller especially for the wonderful prayers they offered. The memory of those prayers is sweet and precious. I remember D. D. Bonsack for his stately and commanding personality, and Daniel P. Sayler for his lordship. That tour was the beginning of my public life—an epoch, rather.

MY ACTIVE MINISTRY

Standing Committee

My first service on Standing Committee was in 1899, the next year after my ordination, and the last was in 1925, covering a period of twenty-six years, and during these years I had twelve terms

on the Committee. These twenty-six years cover a period of unusual growth in the church—growth in every department of service, which I judge has not been equaled either before or since this period. They may be regarded as *twenty-six years in the history of the church*. It was a distinct privilege to serve on the Committee during this time.

The church's extraordinary growth during the first quarter of the twentieth century was due, I think, to a growing sense of responsibility for the salvation of the world and correspondingly greater consecration to the Lord's work.

Membership on Standing Committee affords the finest opportunity in the world to know the church—the real church—her inner life and workings. It is all clearly reflected and unfolded in the work of the Committee.

In the first place the state districts aim to select their ablest, most loyal and most consecrated men to represent them on Standing Committee. Such men, in the judgment of the districts, make up the Committee. In the members of the Committee, therefore, the standards of the church at her best are seen and what the rank and file are striving to be, supposedly. For as the leaders, so the membership, at least in ideal. Intellectually, morally, spiritually and ecclesiastically Standing Committee is an important body of men in the Church of the Brethren. They are a select group.

It is a privilege, a great privilege, to be associated with such men, and it is for days at a time—

day and night much of the time, it so happens. The closest personal contacts are made, the most confidential exchanges of views are freely indulged and the closest friendships are formed. I count some of the dearest and most valuable friends I have in the world among those whose acquaintance I formed on Standing Committee. It is next to impossible to serve a term with such men without being the better for it.

Standing Committee is a clearing house for the Conference. In other words, it prepares business for clear and expeditious dispatch. It is a rule that all business coming before Conference shall carry with it an answer or a definite plan for its disposal. It is the duty of Standing Committee to prepare tentative answers to all papers not answered by those sending them. In many cases the answer involves an elaborate plan of operation; while in other cases, it is a simple answer based upon some established policy or practice, but in either case the ground and field of operation must be thoroughly thought out. In this field lies the Committee's chief duty, but not its only duty. Its duties are most perplexing and responsible.

In the preparation of answers and plans, the subjects coming before the Committee are thoroughly gone into and most conscientiously considered. The discussions are often—as a rule, I think I may say—more thorough, more exhaustive, than the discussions on the floor of Conference. And as a rule the recommendations of

the Committee are accepted and adopted by the Conference. While it is said that the Committee has no authority, in itself, and justly so, yet it virtually determines the action of Conference. And it ought to, charged with the careful consideration of the business for Conference as it is. It is like a committee in our national congress. Or perhaps it would be better to say that the committee in congress is like our Standing Committee. How does that strike you? You see, therefore, what an immensely important institution to the church's work Standing Committee is.

Men of a legislative mould of mind naturally incline to such work as Standing Committee has to do. They like it. As for myself, I always liked it. In fact, I always like committee work of any grade. It is interesting, it is constructive, and it is most interesting to study men in action in a hard tussle with a perplexing question. Only a few things are of more interest to a man of my mould. And I have many such memories—some of them serious, some entertaining and instructive, some downright laughable.

But there is at least one thing Standing Committee is expected to do that I never liked. It is to consider applications for committees to assist churches and districts to adjust misunderstandings. I always wished for a leave of absence when such applications were to be taken up. It was always considered that bad cases were back of the applications, of course, for committees were wanted. That meant that local means had

failed. Usually there were many to speak on the applications. Many of them knew not how to make a statement to help into an understanding of the case. It was usually a long drawn out affair, much mixed up, which required unflagging and severe attention from start to finish. And I think all members of the Committee, whether they felt the application was deserving or otherwise, thanked God when the hearing was ended. It was dreadful to sit for hours in such an atmosphere, often in late hours.

Let us be glad that such applications are growing fewer with the years. If the decline in calls for such committees reflects the conditions of brotherly love and readiness with which misunderstandings are disposed of, then certainly the church is getting better all the time. And let us pray that calls for such committees will cease altogether, and will cease soon. Amen.

CHAPTER NINE

FOREIGN MISSIONS

Our first foreign mission work was in the Scandinavian countries of Europe. But the story of Christian Hope and the way these missions were started and their work will not be taken up here. Brother Early's special interest in our foreign work was with the non-Christian world, where the light of Christianity was unknown. Not that he was wanting in interest in the peoples of Europe or was unaware of their spiritual needs, but he thought the church's first responsibility was to those without the gospel.

The mission work of the church to these non-Christian lands has gripped the whole church as probably no other enterprise has done. We seem to have accepted the slogan that missions is the first work of the church. Like evangelism, the need for it calls from high heaven and from the ends of the earth. The physical suffering and destitution, the mental, moral and spiritual darkness of those struggling millions make a strong appeal to people inclined to be sympathetic and socially interested. And such the Brethren are.

GETTING THE WORK STARTED

The Brethren have always been missionary at heart, and through all their history have served freely and willingly as they had opportunity. They had always found their mission field adja-

cent to them. The ministers, seeing the need, had gone and preached and ministered, usually at their own expense. The thought of a mission field on the other side of the world was something new. It meant that the younger people of the church would have to go and do the work, while those that remained at home would need to provide the means for their support. For such a procedure, it took a little while to get adjusted.

Our first mission station was opened at Bulsar, India, in 1894, by W. B. Stover, his wife and Bertha Ryan. Others joined them almost yearly, and new stations were opened from time to time. The work grew, there were baptisms, and a native church was coming into being.

A few statistics will help us to see the initial difficulties that had to be overcome in order to support the first workers. When the Mission Board was organized in 1884, it found itself with \$8.49 in the treasury. Ten years later, when the first missionaries were sent out, the gifts for missions for that year amounted to \$260.88. In 1901 it received from the churches \$1881.20. Nine years later, when D. L. Miller resigned from the chairmanship, the gifts had increased to \$16,482.95. So in the early years the total gifts from all the churches did not exceed a few hundred dollars a year. How could a foreign mission enterprise be maintained on such meager support?

Let us continue our story. From the beginning the mission work had been in competent hands. Some of the ablest men of the church had served

on the Mission Board. Enoch Eby was the first chairman. Then Daniel Vaniman. They were both gone and D. L. Miller had become chairman, and was destined to become a sort of patron saint to the enterprise.

In all its history no one has served our mission interests in a larger way than did D. L. Miller. More than any other person, he taught the church to look beyond its own horizon and try to understand other peoples in other lands. He inspired the church with a sense of its responsibility for a mission to the pagan world. And he led in demonstrating his faith in the enterprise by his liberal contributions to its support. So it was largely his example and enthusiasm that kindled the interest that gradually arrayed the church behind the cause of supporting our missions abroad.

In 1883-84 he and his wife made their first trip abroad, spending almost a year traveling through several countries of Europe and in Palestine. A series of articles on their travels printed in the Gospel Messenger created a great deal of interest and boosted subscriptions to the paper. So successful were these articles that there were many requests for a book on the travels. Europe and Bible Lands was the answer to the requests.

While the volume was in preparation, agents in the congregations went to work unsolicited, and when the book came from the press, orders had been sent in for the entire edition. Another edition was printed and promptly sold. So a third, and a fourth. Then an interesting thing hap-

pened. At a meeting of the Mission Board, the author proposed to bequeath to the board all his rights and interests in the copyright, for the support of the mission work. And the board declined to accept the offer, thinking of course that it would be impossible to sell any more copies. Brother Miller seemed a little surprised and confused, but he smiled and began to talk about something else. He went ahead, however, and had another edition printed, which seemed to sell as readily as the others had done. Then three more editions were exhausted before the demand was supplied. There is no doubt that he gave to the mission cause the profits from these last four editions, as he had intended to do.

He made four more trips abroad, accompanied each time but one by his wife, once circumnavigating the globe, and on the last trip in 1898, spending several months with the missionaries in India. In all he wrote six books on his travels, two of which he gave outright to the mission support.

During the intervals between his voyages and later, he traveled extensively among the churches, lecturing on his travels, on the mission cause, holding evangelistic meetings, participating in Bible institutes, and the like. Doubtless no one in his time knew personally so many Brethren or visited in so many of their homes as D. L. Miller. And all who knew him loved him as a father.

We can not understand these first years of our foreign work and the difficulties in launching the

enterprise without knowing D. L. Miller's part in it. One is almost tempted to say he created it. He certainly publicized it, popularized it, almost supported it at first, inspired the church with a sense of its importance, and brought it right home to the hearts and lives of thousands of Brethren families by his writings and his visits in their homes.

THE WORK EXPANDS

The name of H. C. Early first appeared on the membership of the General Mission Board in 1901. If there was one phase of the church's work that appealed to him more than others, it was its foreign mission enterprise. There was something in its bigness, in its intricacy, and in its far-reaching significance that challenged him. Here was an undertaking large enough and difficult enough to tax his powers and command all his abilities.

In 1910, D. L. Miller, who had served on the board continuously from its organization in 1884 and was now approaching his seventieth birthday, resigned from the chairmanship and H. C. Early was chosen to take his place. Brother Early had been a member of the board for nine years, part of the time as vice-chairman, and thoroughly understood the work and the problems of its operation. Again a strong man was at the helm, but the type of leadership was different. If D. L. Miller had nursed the mission cause through its infancy and had largely supported it himself till he taught the church to give, H. C. Early guided

it through the period of its greatest expansion. Each was specially qualified for the task to which he was called, and neither could have taken the place of the other. The next fifteen years (1910-1925, showed the greatest development in the history of our foreign mission work.

It is not assumed of course that the great interest and activity of this period was due to any one person or one cause. Many factors entered into it. One of these was D. L. Miller, whose example and teaching were still an inspiration to many. Another was H. C. Early, the dynamic chairman of the board. Another was the flush and expansive times during and following the World War. Still another was the changed attitude of the volunteers to the field. When the first missionaries went out, it seemed to many at home as a dreadful undertaking, full of dangers and calling for the most abject self-sacrifice. By this time the worst of the hardships connected with the opening and establishing of the missions was over. Service halfway around the world in a great missionary enterprise was a challenge to the spirit of adventure in the young people of the church, and was made attractive by a tinge of romance as well as service. There were many eager to go—more than could be used, so ardent was their spirit. And the church, sharing in the expansive mood, contributed liberally to the support of the enterprise. So an awakened spirit, recognized and cultivated by a wise board, headed by

an aggressive leader, was inaugurating a new age in the life of the church.

This expansion was along several distinct lines. We shall need to look at them separately.

Starting in India in 1894, the work there had survived several severe famines, had developed a number of stations, built up a system of schools, baptized hundreds of converts, organized several congregations, and was making itself felt as a power for good in the lives of the Indian people. Fourteen years later our first missionaries were sent to China by the great bicentennial Conference at Des Moines. They were getting established and the work was full of promise. Fourteen years later still, in 1922, Africa was added to our foreign mission fields and the work was just getting under way during this period. New stations were opening in all the fields.

Beginning with the three to India, there had been a steady stream of missionaries, year by year, going to the Far East to man these stations, till 1908, when there were two streams, one to the East and one to the West. Then the volume in both directions increased in number till a third was added in 1922, sending group after group south into the Dark Continent. During the fourteen years of H. C. Early's chairmanship (1910-1924) the Conference approved one hundred fifty-four missionaries to the several fields. Although a few of these did not get off, for various reasons, it was the period of greatest expansion by far in the history of our foreign mission work, the apex

in numbers being reached in 1919, when thirty-two new workers went out in one year.

To support such an army of workers requires a good deal of money. Besides, it is important that the money be provided regularly, as it is needed for immediate living expenses. To provide and disperse these funds so that each of these workers in each of these remote sections of the world may be able to meet his weekly or monthly bills is one of the difficult tasks of the General Mission Board, and it took years to work out a system by which it could be efficiently done.

There are several sources from which the mission funds are secured. What may be regarded as the basic source is the offerings from the churches and individuals for this purpose. These are sent to the office of the General Mission Board, from which they are distributed to the various fields. It is readily seen that this is not a uniform supply. Some years the churches will be able to give more than others. In order to keep a regular body of workers on the field several other sources of supply have been developed.

Probably the most important of these is an endowment fund. The need of such a stabilizing source of income was apparent from the beginning, and the fund was started in a small way at an early date. But even before the turn of the century the matter was taken up and pushed. Brother Early took an active part in the solicitation over a period of years. A considerable portion of this was given in the form of annuities.

The fund grew steadily until it passed the million-dollar mark about the end of the World War. After that it continued to mount until it was more than \$1,675,000, when it was halted by the depression in the early thirties.

While a large portion of this income has had to go to the annuitants in interest, at the same time the net principal has steadily grown and the fund has been an immense benefit to the work. This endowment has helped the mission cause in two ways—by increasing the amount of money available for mission support each year, and by equalizing the mission budget in hard years when the direct offerings were decreased.

Another source of supply is the profits from the operation of the Brethren Publishing House. Since the House is the property of the church, by Conference action most of the profits from its operation are applied to this cause. These profits too are subject to fluctuation, but holding them in reserve for difficult times has helped to keep a steady force of workers on the field. While they vary greatly according to economic conditions, they have run as high as \$60,000 a year. In the last third of a century or so the House has turned over to the Mission Board more than a million dollars in profits for its work.

Still another source of funds is special gifts. On various occasions when funds have run low, as in years of drouth or depression, individuals have come to the support of the board with gifts so as to avoid withdrawal of workers from the field.

A very helpful source also has come from a custom that grew up through the years, of individuals or groups, such as congregations, Sunday schools, young people's organizations and the like, accepting the responsibility of supporting a worker on the field, thus releasing to that extent funds in the hands of the board for other use. In 1941 one hundred nine workers were reported to be wholly or partially supported in this way.

It is evident from this summary that the chairman of the General Mission Board occupies a seat that is charged with manifold responsibilities. Besides investing and managing an endowment fund approximating two million dollars, his, along with that of the other members of the board, is chiefly the duty of creating and maintaining a spiritual condition in the church that will cause its young people to *want* to dedicate their lives to the foreign mission enterprise; also of cultivating and stimulating the zeal of the membership so that they will *choose* to give their money for the support of missions; and of building up endowments, securing special gifts and the like so that *others* may be helped. All this constitutes a task of business administration of a high order, and it demands spiritual leadership of commanding ability, because it is based on confidence in the personal integrity and administrative skill of those in charge. Naturally this centers in the chairman of the board. Add to this the choice of new workers year by year, their distribution and support, along with the supervision of the church's pub-

lishing plant which does approximately a half-million-dollar business a year, and you see something of what the church expects of the chairman of the Mission Board. Yet he serves without salary.

But this was the kind of service in which Brother Early took special delight. The more the job demanded of him the more he had to put into it. It was the kind of interest a business magnate would have in making the various branches of a vast organization click together. It was the statesmanship phase of it that fascinated him. The fact that the business was the business of the kingdom intensified his interest in it. To be planning and administering an enterprise that was turning pagan people into Christians on the other side of the world—that was business indeed, business for the King. It was an endeavor worthy of his ability, and it gave him abiding satisfaction.

VISITING IN MISSION LANDS

Brother Early had a rich apprenticeship on the Mission Board during the chairmanship of D. L. Miller. Part of this time he was vice-chairman. The estimation in which he was held by his associates in these early days is reflected in the fact that in 1907 he was appointed by Annual Conference to visit the missions in Denmark and Sweden. He declined the appointment. Two years later the appointment was renewed, and was again declined. This may seem strange in the light of his unquestioned interest in the mission

cause. But the work on the field was the phase of it that did not appeal to him personally. Temperamentally he was not adapted to it. His abilities and interests lay along other lines.

His succession to the chairmanship in 1910 brought to him new duties and new responsibilities; and some of these centered in his having intimate familiarity with conditions on the field. The Conference of 1913 appointed H. C. Early and Galen B. Royer, chairman and secretary respectively of the Mission Board, to visit the missions in China and India and make a firsthand study of the work on the field. There was no question that a better understanding of conditions there would enhance the efficiency of the work.

They sailed from Seattle in the autumn of the same year and spent Christmas in China. They visited all the stations, saw all the missionaries, inspected the schools and hospitals, spoke to numerous audiences (through interpreters), saw inside native homes, had delightful visits and many important conferences with the missionaries, and learned to eat and actually to like a few Chinese foods.

The committee also visited other missions besides our own, in a kind of comparative study, checking up on such items as the qualification and preparation of missionaries, pay to the workers for service and for living expenses, length of terms of service and frequency of furloughs, education of missionaries' children and the like. Also they saw their schools in session, visited the hos-

pitals and saw some farm operations. They came away quite well pleased, on the whole, with what they had seen and learned about our missions in China.

During their stay they compiled quantities of data for further study and guidance of the board at home. The visit was an inspiration and a blessing to the missionaries and especially to the Chinese Christians. In a sort of official way the East and the West had met, and under conditions highly beneficial to both. Each understood the other better, and the bond of union between them was more precious than ever. To the committee it was more than a happy experience; it was in some respects a revelation and an inspiration. Here before their eyes was the inspiring sight of Christian men and women, heads of Christian homes, rearing Christian families, alongside of the crude raw material from which they had been salvaged. The committee went on in their further mission with a new enthusiasm for the cause.

From China they journeyed on to India. Here in the land where our first work among non-Christian peoples was started, they found themselves in the presence of persons and scenes and experiences and memories that had stirred the church at home and had quickened the heart beat of the brotherhood—those hard first years of Wilbur Stover with his little party of three doing battle with the forces of darkness in a land of three million pagans; the heroic service of S. N. McCann, who, in the midst of bubonic plague and famine,

refused to take his furlough when it was due, but stayed and worked on until he contracted an incurable disease that brought him untold suffering and hastened the end of his days. They looked upon the rows of little crosses that marked the last resting place of his boys, whom he nursed and tended till famine and plague claimed them, then laid them side by side in a trench under a towering oak. They saw the spot his boys had picked for his last earthly abode, in the sure conviction that he could not possibly escape the ravages of the plague. But God kept him. India was already becoming a land of historic and heroic associations for the Church of the Brethren.

And there were other precious experiences. Two of the active missionaries at the time were from Brother Early's home congregation: I. S. and Effie Showalter Long. They had gone out in 1903 and were now in their second term of service. Brother Royer, too, found here some close friends of earlier days: Adam Eby and wife and D. J. Lichty and wife, all of whom he had known in their college days at Mount Morris. It was more like a social visit among Brethren than a Conference committee inspecting foreign missions.

The committee followed here, in general, the same procedure they had pursued in China, that of visiting all the stations and, if possible, seeing all the missionaries. The visiting here was in some ways easier than in China. In part at least they could use the railroads. Yet a few of the

outlying stations were reached by some of the most wearisome travel of the entire trip.

As in China, they saw here also some of the work and equipment of other missions. Brother Royer, true to his office as secretary, with pencil and tab ever at hand, made jottings of whatever was new or interesting or likely to be of value to the board in the future planning of its work. Alert for any information that might be useful, the committee asked many questions and discussed mission problems with experienced executives wherever useful information seemed to be available.

After several busy, happy months in India, the committee took up the last lap of their journey. Sailing from Bombay, they continued their voyage westward by way of the Red Sea, the Suez Canal and the Mediterranean, and landed at New York, having circumnavigated the globe on a tour of about seven months. They brought back a report of the most thorough and comprehensive study of our foreign missions that had been made up to that time.

It has been noted that the chairman of the General Mission Board serves without material compensation. It is a service of love, of loyalty to a cause. In the position where most is demanded in life, character and ability, truly the service is greatest, because it is in the manner and the spirit of him who served most and was greatest of all.

In keeping with the spirit of perpetuating the

memory of the sacrificial service of those who have been elevated by their comrades to this high office of responsibility and trust, and have served so unselfishly, the custom has grown up of placing a framed portrait of each in the Mission Board room in the Publishing House, when he passes off the stage of action. To the three that have, one after another, found their places there—Enoch Eby, Daniel Vaniman, D. L. Miller—a fourth was recently added, that of H. C. Early. Thus in a very real sense the spirits of these godly men of vision and action still brood over the scene where so much of their best thought and spirit and yearning found expression in activities that brought light and life to benighted souls in the dark corners of the world.

CHAPTER TEN

CHURCH ADMINISTRATION

In previous chapters we have had occasion to touch briefly on several phases of church administration, and in the last chapter we took up another of these phases in some detail. We shall now endeavor to bring together whatever else needs to be said on the subject.

It is evident from what we have seen that H. C. Early was not remarkable for his precocity, nor was he hurried along in his advancement in the church. He was forty-three years old when ordained to the eldership. He was thirty-six when first elected to an office in the district meeting, as reading clerk. He was forty-nine at his first election as moderator in the district. He was first sent as Standing Committee delegate to Annual Conference at forty-four. He represented his district twelve times on Standing Committee, and was twice elected as reader and eight times as moderator of the Conference. The first time he served as moderator he was forty-nine and the last time, sixty-four. He resigned from the chairmanship of the General Mission Board when he was sixty-nine. This brief summary, while it shows only some of the elements of his advancement, indicates that the period of his administrative leadership in the church was roughly from the middle forties to the upper sixties of his life.

THE LOCAL CHURCH

H. C. Early was elected elder-in-charge of the Mill Creek congregation in 1902, and served in that capacity for about twenty years. Mill Creek was at the time one of the largest and strongest congregations in the Shenandoah valley, with around three hundred fifty members. It had had able leadership from the beginning. Isaac Long, the founder and first elder, was followed by his son, the Elder Isaac Long who is still so fondly remembered by many of the generation that is passing. S. A. Sanger followed him for several years; then he moved away.

The congregation is almost entirely rural, in a thickly settled community which abounds in substantial, prosperous homes. A wise and able leadership had developed a sturdy, loyal membership, devoted to the church and to the principles for which it stands. This is to say that the congregation was in a prosperous, healthy condition. The members were busy on their farms and in their homes, loved the church and respected their leaders.

It was a congregation like this that Brother Early came into the oversight of in 1902, in his forty-eighth year. It was a lovely prospect, except that there seemed to be so little work in the church that needed to be done. What would a resourceful leader do in such a case? Well, he arranged for more revival meetings, one each year, and he tried to secure the ablest evangelists available. By this means almost half a hundred

young people were added to the membership year by year. When, a few years later, two of the members went as missionaries to India, the giving to mission support was greatly stimulated. A class for the study of missions was organized, and other young people began to consider foreign missions as a possible lifework.

We need to remember that the first quarter of the twentieth century was a period of rapid development in the church. In a little more than a generation the church had almost doubled its membership, chiefly by the addition of young people. Their presence in the church made the church different. There began to be pressure for things that the church had not approved in all its history. One of the disturbing questions was the matter of attire; another was musical instruments in the church. These and other questions caused confusion at places, and sometimes there was considerable tension. Church administration was not easy and not always pleasant.

Brother Early upheld the order of the church. Any one who has followed his Messenger articles or his doctrinal sermons will have no misunderstanding about where he stood on this matter. It was probably less difficult to uphold these doctrines at Mill Creek than at some other places, because here they had been taught and lived from the beginning of the church, and had always been administered in a kindly spirit.

But there was a matter that he thought should be changed. It was the attitude of the Christian

toward life and the whole matter of living. At Mill Creek, as at most other places, the teaching in regard to the rules and order of the church was largely negative in character. Members were told what they should not do instead of being encouraged in the things proper for them to do. This approach to the matter was general throughout the church, yet it is the method of the Old Testament and not of the New. Brother Early undertook to change this at Mill Creek.

Few people, probably, understood better than he the real place of discipline in life. He remembered its influence upon him in the home, in the church, and the school. He knew that discipline, especially if self-imposed, is a means to strength of character and purposeful living; he knew also that the reasons for discipline must be taught. Most people want to do the right thing if they know what it is.

He knew also that becoming patient with the young members was not always exercised. Sometimes and at some places the procedure was arbitrary, if not actually harsh. Young members were disciplined for disobedience to the church when they were not conscious that they were disobeying. Then they were likely to face the humiliation of being asked to make a confession for an act in which they saw no harm, or of being expelled as disobedient members.

It was to get away from this kind of procedure, carried on in the name of church discipline, that he wanted a change of method. While he believed

in discipline, he believed also in teaching and in Christian nurture. He believed in cultivating positive attitudes and encouraging positive action.

As the elder of a congregation, he administered discipline with a steady hand and a loving heart. At Mill Creek it was the practice not to place any one under discipline until the whole matter in question had been thoroughly gone over and all the involvements explained and understood. Then if there had been wrongdoing, it was usually not difficult to get the correct attitude toward it.

As a congregational leader in the free ministry, he followed in the tradition of those great builders of the church who laid the foundation of the congregations or built them up through the first two hundred years of our history. He was loved and appreciated by his people. He knew them and visited them in their homes. He familiarized himself with the needs and problems of the people of the neighborhood, whether they were members of the church or not, and frequently gave them good counsel. His example of leading his people to live positively and freely, and to govern themselves accordingly, exerted a wholesome influence beyond the borders of Mill Creek. It was recognized that people who were busy at worth-while tasks were less likely to be involved in difficulties than those who were not so occupied.

THE DISTRICT

Henry Early grew gradually into the work of the district. He had been in the ministry four

years when he held his first series of meetings. And this just happened. As was frequently done at the time, he drove one Sunday morning from his home in a neighboring congregation to the Mill Creek church, without invitation. As was also usual in such cases, he was invited to preach. After the service Elder Isaac Long asked him to remain and preach at night. He accepted the invitation. He evidently preached two good sermons that day, so Elder Long asked him to come again and preach on Monday evening. He agreed to do so, and was invited once more to return for a Tuesday evening meeting. In this way the meeting grew from day to day till he had preached each evening for two weeks. The meeting increased in interest and power and closed with a number of additions to the church.

Elder Long's caution was due to the fear that an evangelistic meeting might get out of bounds and run into undue emotionalism, "strange fire," as it was sometimes called. He wanted a meeting of strong gospel preaching, but no excitement. Brother Early met the demand splendidly, and this introduction into the field of evangelism opened the way for calls that in time gave him all the meetings he had time to hold.

He was a minister eleven years before he was elected to an office in the district meeting. The Second District of Virginia was large, at least for that time, with six or seven thousand members, and there was a goodly number of able leaders to choose from. Besides, the conservative policies of

that time favored, if there was any discrimination, the aged rather than the young. In time he became one of the ablest and most popular elders in the district, and frequently served as moderator of the meeting and on important boards and committees.

It was probably in committee work that he made himself most definitely felt in the district in the early days. In 1894 he was one of a committee of three to frame a plan for the organization of the mission work of the district. Before this there had been a good deal of preaching done in the mountainous regions on both sides of the Valley, but the work was largely unorganized, and little was undertaken except filling preaching appointments. The committee brought to the conference a practical, workable plan that set up the mission interests of the district under a board with power to organize, finance and administer the work. This put new life and effectiveness into the missionary efforts of the district.

A few years later a query was brought to the district meeting raising the issue of whether the Second District of Virginia should not assume the direct ownership and control of Bridgewater College. Up to that time the property was held in trust by a board of trustees. The conference, after due consideration, decided to accept the responsibility and appointed a committee to frame a plan by which the transfer might be made. H. C. Early was chairman of the committee.

The plan proposed inviting several of the surrounding districts to share in the ownership and the responsibility, some of which did so; and the Second District of Virginia and the First and Second districts of West Virginia assumed the ownership and control of the college property. This has since been extended to include all of the thirteen districts of the Southeastern Region.

For twenty years Brother Early was recognized as one of the ablest and strongest leaders in Virginia, and the same was true for the entire brotherhood. He grew into his leadership position at home and in the larger church at the same time. It so happened that the year he first moderated the district meeting at home in April he was also chosen to moderate the Annual Conference in June. This was in 1904. He was now forty-nine years of age and was at the full maturity of all his powers. The next score of years witnessed one of the most remarkable periods of church leadership in the history of the Brethren Church.

CHURCH BOARDS AND COMMITTEES

An activity grew up in the church in the last quarter of the nineteenth century that for a time received a good deal of attention. It was the producing and distributing of tracts on the principles and doctrines of the church. It doubtless grew out of the unpleasant experiences of the early eighties, which seemed to call for a clarification of what the church stands for and advocates. It was a clear recognition of the fact that the church

and its tenets were not well understood, and that a better understanding was essential to its success. The movement also had missionary implications and was designed to help introduce the church in new territory.

Many of the church leaders of the time participated in the work. The tracts were usually doctrinal, brief and pointed in statement, and fortified with scriptural references. They were printed as leaflets or small pamphlets for ready distribution. In time their scope was extended to cover most of the doctrines and usages of the church, especially those that are regarded as peculiar to the Brethren.

This was a time of emphasis on doctrine in the church. A great deal of the preaching was doctrinal, and the Brethren found satisfaction in the fact that they could quote the chapter and verse as authority for their faith and practice. The movement no doubt accomplished in considerable measure the purpose for which it was undertaken, as it created a good deal of publicity and caused the church to be understood, and probably appreciated, as it had not been before.

In 1900 a collection of the tracts was issued by the Brethren Publishing House in a volume and distributed through the Gish Fund, thus placing most of the volumes, doubtless, in the hands of the ministers of the church. This was a fate it scarcely deserved, as there has been demand from that day to this, on the part of many members, for a manual in which the doctrines of the church

were clearly and simply stated; and that is what this volume was intended to be.

This book of some three hundred fifty pages contains more than three score tracts and pamphlets and is a veritable compend of Brethren doctrine. It calls for mention here because it is a part of the history of H. C. Early, as he was one of the tract writers and is represented in the volume; also he was one of the staunchest upholders of these doctrines and one of their ablest expounders in his generation. Furthermore, he served for a period of years on the Tract Examining Committee, a body appointed by the Conference and composed of a group of elders, by whom all material for a tract must be approved before it could be printed on the authority of the church. By these means the tracts were guaranteed to express the representative views and thought of the church.

Brother Early also served the church ably in shaping its educational policy. He was chairman of the Conference committee that framed the plan for bringing all the schools of the church under the authority of a general board of education created by the Conference. This board was set up by the Conference at Des Moines in 1908. There had come to be a pretty general feeling that the church should exercise closer supervision over its educational institutions than it had done up to that time.

The schools, ten in number, extending from Virginia to California, had grown up separately

in localities where there was interest to support them. Each was operated under a board of trustees, which was usually appointed by one or more of the district conferences adjacent to the school. Each was separately operated and locally supported. The Annual Conference had given recognition to each as a school of the church but exercised no supervision over them, except in an advisory capacity through a local committee of elders appointed by Conference for each school.

H. C. Early was among those chosen to be members of the first General Education Board, and was by his colleagues made chairman of the board. For the next seven years he was annually returned to this office, until the board was functioning and was producing at least some of the results it was intended to produce. He retired from the board in 1915.

The salutary effects of bringing the colleges into closer affiliation with one another and the church soon become apparent. The spirit of rivalry that had to some extent existed gave way to a fine spirit of co-operation. And this co-operative spirit soon became a challenge. Each college felt it could not afford to be in any way less efficient than the others were, if this could possibly be avoided. Each was spurred to the utmost to build up its plant and its student body, but by co-operation instead of rivalry. The heads of the colleges had a working agreement not to solicit students in the natural territory of another and not to invite teachers from another's faculty. All

this has redounded greatly to the advancement of higher education in the church; and the first chairman of the board deserves much credit for the plan and for making it work.

It was this general board of education that first established our colleges, and their part in our church life, in the general estimation of the church membership. Up to that time they had been fostered and supported by a relative few of the entire church population. But when Henry Early spoke and worked for the colleges, many took notice and revised their thinking. His influence was so commanding and his leadership so dynamic that the educational work of the church at length took rank along with that of missions and the Sunday school.

When he retired from the board Dr. D. W. Kurtz, president of one of our colleges, took his place. He was chairman of the board for a number of years, and his aggressive leadership kept the cause of education in the church before the people. These two leaders deserve much credit for securing to our educational interests the general sympathetic attitude of the whole church. The former laid the foundation for this attitude and the latter built upon it. When this was accomplished, the colleges could go ahead and develop their plants and secure equipment and endowments in relatively generous proportions.

MODERATOR OF CONFERENCE

For those who value official distinction, prob-

ably the highest administrative office in the church is that of moderator of the General Conference. To this office H. C. Early was elected eight times, one being the special Conference of 1918. In his day it was a rule of the church that the moderator could not succeed himself. From 1904 to 1919, he presided over the Conference every other year, with the exception of a two-year interval from 1912 to 1915. During these years six different elders were chosen to preside over the Conference of the alternate years.

Brother Early was an able administrator and a superb presiding officer. He had had considerable experience as moderator of district and annual conferences and was naturally gifted for such work. He was a ready debater, was skilled in parliamentary procedure, and was tactful in handling a new or difficult situation. He had the clear mind and steady nerve to be cool and deliberate in the midst of excitement and confusion.

In order to get a concrete picture of his parliamentary manner in presiding over a large gathering under difficult circumstances, we will take a look at our first Conference held at Winona Lake, Indiana, in 1910. He was then fifty-five years of age and this was the fourth time he was chosen to be General Conference moderator. He was at the time quite in the limelight of the church's activities, and was at the height of his power and popularity as an evangelist. He had served on the General Mission Board for about nine years and was for most of that time an officer of the board.

Two years before he had been moderator of the great bicentennial celebration at Des Moines, when the church made history by changing its name to its present designation. He had just been elected to the chairmanship of the General Mission Board to succeed D. L. Miller, resigned. Not often are so many positions of honor and responsibility heaped on one person in so short a time. These responsibilities together with his handling of the 1910 Conference put him in a position of leadership and influence in the church such as has seldom come to a member of the Church of the Brethren.

The first Conference at Winona Lake met in an atmosphere of tense feeling. This feeling had been growing for some years and had come near breaking out several times before. The stress was over the so-called dress question. Both sides were calling for a showdown on where the church stood on the question. Should the order of dress be enforced, or should it not? A Conference committee appointed the year before was to bring a report. What this report would be was a matter of keenest interest to many. When the report was read, it was found to recommend virtually no change, but that the church should continue to be governed by the rulings and decisions of previous years.

The reading of this report figuratively split the Conference wide open. That is, it virtually arrayed for or against the measure almost every one at the meeting. And many had come to say

what they thought about the matter. It was a situation that demanded of the presiding officer ability to keep cool and think fast and straight. The moderator proved himself to be such an officer. He refused to allow himself to be hurried. He was courteous to everybody and treated all alike. When a volley of motions and substitute motions was hurled at him and several were clamoring for the floor at the same time, he quietly demanded order and made them all sit down. He explained what was before the meeting, and that no one had a right to speak until he had received permission from the chair.

Then the discussion proceeded in orderly fashion and in fine spirit. Several speeches were made against the measure and several for it. When the position of both sides had thus been made fairly clear, someone proposed a motion to approve the report. The moderator declined to entertain the motion, and advised further consideration of the matter. It is probable that the motion would have passed at this time by a substantial majority. But then they would have been just where they started. By this time the tension had entirely disappeared and a feeling of calm confidence prevailed. Everyone seemed to feel that the meeting was in able hands and every one would get a square deal. After this the meeting launched into a debate such as it has seldom experienced in all its history, I believe. The question was thoroughly aired. All shades of opinion were freely expressed, and in fine Christian

spirit. Young people who had never ventured to participate in Conference discussion were listened to with interest and courtesy. For the first time they felt that they were a part of the Conference. It was a wonderful unloading of pent-up feelings, and when it was over, everybody felt better. And there was an understanding and appreciation between the older and the younger elements in the church that had not existed before.

That debate was a revelation. Many on both sides of the question had, up to that time, really not understood the position of those who differed from them. Probably both sides were disposed also to charge their opponents with holding views and attitudes that they in no way deserved. It took this full, frank discussion to bring these things to the surface. And there is little doubt that the debate brought to light reasons for holding certain views that had not formerly been seriously considered by the opposition. When it was over the parties were closer together than they thought they were. They had more respect for each other and for each other's views than they thought possible when they came to the Conference. And out of it all emerged a general sentiment to the effect that, in the light of this discussion, it would be wise to appoint another committee to frame another report on the much-controverted question. This sentiment prevailed and a new committee was appointed with H. C. Early as its chairman. A year later a report was

submitted that composed the differences and brought peace to the church.

This Conference of 1910 truly made history. It opened the way for the settlement of a vexacious question, and a further mark of its history-making significance is in the development of Conference procedure itself. Since that meeting, courtesy, equality, frankness, and freedom of discussion have marked our Conference procedure. Brother Early emerged from this Conference in the role of a liberator. As Conference moderator he had opened the door of opportunity to all members of the church who wished to participate in the discussion of its plans and policies. Many, especially among the younger members, felt encouraged and were inspired with an interest in the church and its activities that they had not felt before. For the first time in their church life they felt that they were really a working and thinking part of the church body, and they were happy to be regarded as worthy and capable of sharing in the discussion and planning of the church's work.

This Conference must be regarded as setting the stage for our present youth activities in the church. It broke the shackles of fear and timidity that had restrained freedom of adventure among our young people. Many who attended the meeting went home different in outlook and attitude from what they were when they came.

It also did other constructive work: it provided for a general Sunday-school board to arrange for better religious training in the church. Also

Christian Workers groups were springing up in some places. More of our boys and girls were going to our colleges. Teacher training classes were being organized, largely among young people. And our camp program was almost ready to start. So inspiring and hopeful was the outlook for youthful participation in the work of the church that one young man decided to take ten years out of his life's career and dedicate them to the direction of youth enterprises in the church. This he did, and without much material compensation. When he had rendered this service, and the youth program was well on its way, he went back and took up his own affairs where he had dropped them ten years before.

The church has been different since 1910. Since then it has moved in an atmosphere of freedom. What it has done with this freedom is another story. Henry C. Early led in the emancipation; the work of giving direction to the use of the new freedom has been largely in other hands. It is apparent that the church needs strong leaders today, as always, leaders wise enough to conserve the benefits that have been gained, and able to lead in the way of making them permanent possessions; and especially in helping the church to be true to its own deeper instincts and loyal to those principles and ideals for which it has lived and worked and suffered and prayed for two hundred years.

It is difficult to dismiss a subject so challenging in its appeal to all within us that finds expression

in approval and admiration of commanding abilities employed in working out the highest interests and destiny of many thousands of people. But further details must be passed by. The Des Moines Conference, of which he was also moderator, had its difficult situations, almost as perplexing as the Conference of 1910. There was debate, the ring of anger in the voice, and there were parliamentary tangles that would have been disastrous for a moderator not possessed of steady nerves and a clear head. Other Conferences, too, had their problems. Especially was this true of the special Conference held in January 1918 to deal with matters growing out of the World War. Only wisdom of a high order tempered with prudence and the knowledge of service in a righteous cause enabled the church to avoid falling under the displeasure of the national government. The attitude of the church was right, and the grace of God enabled that Conference to show the government that this was true. In all these and other trying situations Henry C. Early's was the cool head and keen mind that led in finding the way to understanding and to setting the church and its people right in the eyes of the world. A strong, trustworthy leader he was, an able presiding officer, a wise counsellor and guide.

CHAPTER ELEVEN

CHURCH POLITY

By church polity is meant the form of government under which the church administers its affairs and the principles and methods by which this is carried out. It has to do with the means and agencies through which the church exercises its authority over its members and makes its program of activities operative. It includes organization, administration, procedures and methods, as well as policies and laws. We think of it as including whatever processes are necessary to make the authority of the church felt and respected in the administration of its program.

It is not our purpose in this chapter to enter upon a discussion of church polity as such. But since H. C. Early, in a time of reorganization and change in the church, definitely influenced this polity in making adjustments to new conditions, it is necessary that the nature of these changes be made clear, so that his part in giving it shape and direction may be apparent.

OUR BASIC CHURCH POLITY

The Brethren get their church polity literally from the Bible. The New Testament contains much on the life of the early church, and all that exists on its organization, methods and procedures. How the Brethren studied that church to get the pattern of the church they were to

build! In fact, their task and their purpose were to rebuild the church of Christ, or to bring it back to the pattern on which it was first erected by the immediate followers of Jesus. And this is the true church polity.

Of the various forms of church government—monarchical, episcopal, presbyterian, congregational—all derivative from the church founded by the apostles, it is clear that none of them conform strictly to that of the body of believers that grew up under the fostering care of Christ's disciples. Certainly that church was not a monarchy, ruled by a pope. Nor was it governed by a body of bishops, for there were no bishops. Christ's followers were first learners, later teachers and preachers. Neither was it ruled by a body of elders, since the elders did not rule the church but simply served as its leaders and were probably the officers of its simple organization. And it was not a group of separate congregations, each independent of all the rest.

In that early day the congregations were independent so far as managing their own affairs was concerned, but when a matter of doctrine came up or a matter that pertained to all the churches alike, the churches were called together, through delegates, in a conference over the matter. The question at issue was stated, witnesses were heard, personal testimony was given, the matter was doubtless argued and commented on, and when all the evidence was in and all had had opportunity to be heard, the presiding officer summed it

up and suggested what, in his judgment, should be done in the case.

Evidently they continued to consider the problem until practically a unanimous opinion was reached. Then all were satisfied and happy over the results. The delegates returned to their homes or fields of labor with renewed zeal for the cause. And it should not be overlooked that a written report of the conference action was sent out to all the churches, along with a committee to explain the report in person. It will be agreed that this was constructive church procedure.

The Brethren, as their custom was, went directly to the Bible for their pattern of the New Testament church, and they modeled their structure after it as closely as they were able to do. As a result they built up a church organization and fellowship that is, in some respects, different from other churches. It follows closely the model in the Book of Acts, which is its inspiration and pattern.

The Brethren's plan of church organization is doubtless as democratic in spirit, purpose and form as that of any other church body, and much more so than many of them. Yet it is not a pure democracy, except locally. It may be that a local church council comes as near to being a pure democracy as the meeting of any group to be found in this country. But all the co-operative activities in which the congregations work together are carried on through delegated bodies constituted for that purpose.

Briefly then, the basic polity of the Church of the Brethren may be said to be a body of procedure under which a number of separate congregations, independent in the management of their local affairs, are bound together into a co-operating body by the procedure of sending duly elected delegates to a conference, in which matters pertaining to all the churches are considered and decided by the combined wisdom and judgment of these representatives in united action.

THE MINUTES OF ANNUAL MEETING

The minutes of our Annual Meeting are the record of how the Brethren met the problems which they encountered in the work of the church, and how they disposed of them, through a period of almost two hundred years. These minutes grew into a large volume. A study of the volume reveals an earnest people devoutly seeking the way of the Master, communicating freely with one another about their problems, and how to resolve them, and leaning heavily for guidance upon the divine Word. They spoke often about the mind of Christ and they sought eagerly to understand that mind and to be led by it.

Naturally the Bible was their constant companion, their inspiration and guide. They did not have much interest in books about the Bible; they wanted the direct Word itself. And when the Bible spoke definitely on any subject, that settled the matter for them. *A thus saith the Lord* was the final word of authority on any subject.

When they met, in actual life, problems peculiar to our Western world and changed conditions of living, it was their custom to bring them to the Annual Meeting, where they were carefully considered in conference and answers were given for the guidance of the church. In framing their answers they frequently cited Scripture, as indicating the ground on which they based their conclusions.

Thus through the years a large body of literature grew up, case studies which preserve a faithful record of problems and procedures affecting the church of that day. Naturally there were many of these, and they may appear as a very miscellaneous lot. But there is nothing strange about their procedure when we consider what they were trying to do. They had undertaken to model their lives after the pattern of life in the New Testament church. The New Testament was their guidebook, their manual for everyday living. They consulted it often; if details for their difficulties were lacking, they followed the spirit of its teaching.

In this spirit they dealt with the great moral issues of their time—intemperance, war, slavery, and others.

Negro slavery was practiced in almost all the colonies when the Brethren came to America. Throughout the South, especially, it was frequently true that among the prominent members of the churches were some of the largest slaveholders. And they were in thoroughly good standing

in the church and the community. The government upheld slavery, society accepted it, and there was little or no public feeling of conscience against it.

But the Brethren did not find this consistent with their understanding of the teaching of the New Testament. They spoke out against the traffic in human lives. In fact, the Brethren Church was one of the very first organizations in America to wage war against the institution of slavery. The Sower press printed a pamphlet against the traffic as early as 1759, probably the first to appear in this country.

The Brethren as a church condemned and outlawed slavery from the beginning. In 1782 they recorded in the proceedings of their General Conference a resolution denying membership in the church to anyone who "should purchase negroes and hold them as slaves."

Substantially the same was true of their attitude toward intoxication. In a day when drunkenness was taken for granted and there was little opposition to it, the Brethren were raising their voices in protest against the liquor business. They taught earnestly against members of the church having anything to do with it, and in 1783 the Conference went on record as withdrawing fellowship from any who persisted in using or trafficking in intoxicating beverages.

Peace was a cornerstone principle of the church from the time of its founding in 1708. The Brethren

ren's consistency in upholding the peace principle through all their history does credit to their integrity of purpose and to their firm adherence to the plain teaching of God's Word. Their faithful witness to the truth as the Spirit revealed it to them, in the face of suffering and persecution, for two hundred years, ranges them in the front ranks of Christian thinking in their day.

With equal directness they expressed themselves on other matters of public and private morality—against betting and gambling, against taking excessive interest on money loaned, against litigation and divorce; and they were just as eager in upholding the sanctity of the marriage relation, the integrity of the family and the home, and the importance of religious teaching at home and abroad.

This was high ground to take. To espouse these ideals today is to join the ranks of the best Christian thinking of our time. But to have advocated such ideals amidst the uncertain standards of colonial America was to be far in advance of the times. But that is when the Brethren took their stand, and they have not changed. If they find themselves today more in harmony with the clearest Christian witness of our day it is because others are taking the course that they had taken and are catching up with them.

The Brethren were never much interested in theories about religion, in theology, or in matters of a speculative nature. They were much more interested in ways of Christian living, in everyday

Christian conduct. Many of the minutes were designed to promote right conduct in the individual. For instance, what should the procedure be when members grow indifferent and neglect to attend church regularly? The ministers were charged with the responsibility of earnestly admonishing them of their Christian duty not to neglect the assembling of themselves together. And this was to be the practice of the whole church.

In the early church many Brethren had scruples about voting in elections, or in other ways making themselves liable to the government. The question was brought whether it was proper for a member of the church to receive a pension for services rendered to the government before he became a member. It was held that since he had earned the pension, his becoming a Christian later in no way invalidated his right to continue receiving it.

When the free ministry was still the universal practice of the church, the question came up as to what the procedure should be when a minister felt called to devote all his time to preaching the gospel but could not do so without neglecting his family. Was it considered right for the churches or people he served to pay him a salary for his preaching? Answer: Not wrong to support the ministry, when it is needed. 1 Tim. 5:18; Luke 10:7. But we do not approve paying a stated salary.

This is a characteristic minute, Scripture references and all. The laborer in the gospel is worthy

of his hire, but they were slow to recommend a salary, which was the practice of other churches, therefore worldly. They did not understand that their scriptural references implied a salary.

While much of the minute book is taken up with specific cases, calling for a method of procedure, or the propriety of a course of action, they also at times considered matters of church polity proper. Here is an instance.

In the early days the Standing Committee was chosen at the beginning of the Conference from the elders present at the meeting. Usually the oldest and most experienced were chosen for this important body. At first the number was small, six or seven; later the number for a good many years was twelve; still later it was further increased.

In 1868 a query to the Conference asked for a change in this procedure. The Conference approved a change, and decided that henceforth the delegates to Standing Committee shall be elected by the conferences in the several church districts. Thus began the election of members of the Standing Committee by the district meetings, as at present.

We shall not go into detail. This will probably suffice to show the general character of the minutes. They are so miscellaneous in character that it is not easy to show their design in brief or by selection. Generally they do not contemplate a body of procedure, but give advice on a specific

issue. They were intended to promote uniformity of practice in the churches.

The minute book should not be regarded as primarily a book on church polity. Only occasionally does a decision touch polity proper. More often they give advice, or interpret a scripture or a practice of the church, or give direction in obedience to a moral principle. They were intended to aid in practical Christian living.

SHAPING CHURCH POLITY

The first quarter of the twentieth century saw many changes in the church. For half a century the church had been gradually freeing itself from some of the things it acquired during its wilderness experience. In the process of recovering its proper balance, it suffered two sad bereavements, when old friends were torn asunder, but with purpose of heart it pursued its steady course of development till it reached its two-hundredth anniversary.

By this time evangelism, Sunday schools, and other activities were filling the church with young people. These did not always feel entirely at home in a church whose organization and discipline were designed chiefly for adults. As a result conflicts of view sometimes arose that made it advisable to adjust the machinery of church administration in harmony with changed conditions.

This quarter of the century saw numerous changes in the procedures of the church, so many indeed that the church was left on something of

a new basis. In helping to make these adjustments, H. C. Early probably rendered one of his greatest services to the church. Certainly no one equalled him in influence and ability in this field. For a quarter of a century he was a member, and usually the chairman, of every important Conference committee to consider matters of church polity, readjustment and administration. We shall need to consider the most important of these, and we shall do so as briefly as possible in keeping with their importance.

Higher Education in the Church. In 1905 several requests were sent to the General Conference desiring that the Conference exercise closer supervision over the church's educational institutions. A committee of five was appointed to consider these requests, with H. C. Early as the chairman.

The committee wrestled with the problem three years before they were ready to submit a final report. The report was made to the Conference at Des Moines in 1908. For details the reader is referred to the preceding chapter of this volume, where the matter is considered more fully in relation to its administrative character. Here it is sufficient to point out the polity implications of the plan.

By the plan adopted the status of higher education in the church was radically changed. Up to that time each school was independent of all the rest, and was under the control of a board of trustees who were usually appointed by the district

conferences in the territory of the school. These trustees held the property in trust for the districts. Each school made an annual report to the districts sponsoring it. Its only contact with the General Conference was through an advisory committee of local elders appointed by the Conference.

The new plan provided for a General Educational Board of seven members appointed by Conference, three of whom were to represent the schools and the other four were to have no connection with any of the schools. A majority of the board must be ordained elders. Only brethren favorable to Christian education and in harmony with the principles of the church were eligible for membership. The board was to visit all the schools annually at least once, and in a body; not fewer than three could act. All questions arising as to teachers, textbooks, courses of study, athletics, church government, morals and religion were referred to this board; and the board was given authority to make its decisions operative. It is evident that the church meant to control its schools.

The plan worked admirably. It put all the schools on an equal basis, and merged them into a system of education. What rivalries there had been disappeared. Regional boundaries between schools emerged almost automatically, or were determined by district action. Each school cultivated its own territory for students, financial

aid and other support, and soon learned to leave its neighbors alone.

Under this plan the schools gradually developed into colleges. Mergers and eliminations reduced the colleges to six, comprising five well-defined regions. Besides these there is a seminary for the whole church. Our colleges are today equipped to do standard college work, have working endowments, and are among the best administered institutions of higher learning in this country. Several of them hold membership in the educational associations in the regions where they are located. They all maintain high standards of scholarship, and in moral ideals and Christian standards of living they are not surpassed by any.

Christian Attire. The Brethren, as a plain people, believe in the doctrine of the simple life and accept the teaching of the New Testament as a perfect plan for living. In all their history they have tried to live in accordance with these standards. Refusal to bear arms during the Revolutionary struggle caused many of them to seek homes on the frontiers, where they lived in primitive simplicity for several generations. In this environment they came to look upon their simplicity of manner, dress, habits as possessing a virtue that they were loath to give up. The idea of changing so as to conform to the ways of others, they regarded as being a weakness unworthy of them.

It was out of a background like this that the matter of attire came into a commanding and dis-

turbing position in the church. A committee appointed by the Conference studied the matter for a year and drew up a plan which it was hoped would bring peace and harmony among the members. On the basis of this report the subject of Christian attire was frankly and fully discussed at the Conference of 1910, as we have seen. But the measure was not satisfactory. A new committee studied the subject for another year and framed a report that was adopted.

The new measure contained a section which changed the polity of the church from what it had been. No longer was discipline to be administered for the mere refusal to accept the order of dress. A member who lived an exemplary Christian life was to be encouraged in his efforts. Moreover, it was made the duty of church officials to labor in love and patience with such as did not see the necessity of conforming to the order, until they might be able to do so. Only for the manifestation of an arbitrary spirit and an evident lack of interest in the church was discipline allowed.

This shifting of the emphasis from a negative to a positive attitude and making it incumbent upon church officials to help the members with their problems before administering discipline completely reversed the polity.

It should be understood that the order of dress was never regarded by the church as a matter of primary importance; it was used as a means to an end. The church, completely committed to the

doctrine of the simple life, believed that the principle of simplicity could be maintained only with great difficulty, if at all, without the aid of an order of dress. It was in the fear of losing the principle that the "order" was so stoutly defended.

But this was largely a groundless fear. With the removal of the tension, the reaction was not violent. A vigorous program of young people's work that was being developed in the church, and especially the camp program, absorbed much of the opposite tendency. And to this should be added the fine sense of moderation on the part of the young people. Busied with worth-while interests and activities, they showed little inclination to extravagant and unreasonable dressing.

The Pastoral Problem. The pastoral problem in the church arose in the transition from a free ministry to a pastoral system. After two hundred years of the free ministry the pastoral system has grown up in the church within the memory of many people now living. At the present time roughly one fourth of the congregations have full-time pastors; one half have part-time pastors, that is, the pastor, with the help of resident ministers, serves more than one congregation. The less than one fourth of the congregations still under the free ministry are for the most part rather small groups, so that around 90% probably of the members are under pastoral care.

This transition raised problems about the qualifications and distribution of pastors, and sometimes about administration, all of which needed

adjustment. In 1917 a plan was adopted which made several significant changes.

A district ministerial board was set up in each district, which should co-operate with the General Ministerial Board in supplying the churches of the district with pastors.

A way was opened by which young men who felt called to preach might volunteer their services to the church without embarrassment.

In congregations where there were two or more ordained elders, the congregation was granted the privilege of choosing whom it would have as presiding elder, thus putting an end to the rule of seniority in office, which sometimes obstructed the advancement of able men.

The effect of these changes is apparent in an increased efficiency in the church leadership, and a greater initiative in planning the work. The changes provide the congregations with organizational and managerial equipment with which to meet the increased demands made upon them.

Reorganization of Standing Committee. Along with other changes affecting the government and polity of the church at this time was a demand for the reorganization of the Standing Committee. This body is made up of delegates representing the state districts. It organizes the Conference, sees that all business for the meeting is in proper form for presentation, appoints all general boards and committees of the church, and supervises in general the denominational procedures of the

body. Its actions must be ratified by the Conference in open session.

The organization of Standing Committee and its method of doing business have always been very simple and exceedingly democratic in principle. For many years the moderator and other officers were elected at the beginning of the meeting from the elders present and put in charge of the Conference with little or no special preparation for the responsibilities thus placed upon them. The officers were eligible to succeed themselves in office, but their services were presumed to end at the close of the meeting for which they were elected.

A new plan of organization was adopted in 1924. The most important changes made were the following:

1. The moderator was to be elected by Standing Committee a year in advance of the Conference over which he was to preside. He could be chosen from within or without the Standing Committee. He was expected to preach a Conference sermon at the opening of the Conference. He could serve once in three years. His term of service extended over a period of one year, from the close of the Conference at which he was chosen till the close of the Conference over which he presided.
2. The secretary should be elected for a period of three years. He was eligible for re-election, and was made the custodian of the records of the Conference and of all its official papers.

These changes made the Standing Committee a perpetually organized body, with officers, and it could be convened whenever there was need. Such need has arisen and the Standing Committee has been called into special session.

Certificates of Membership. The problem of transferring membership from one congregation to another grew largely out of the dress decision of 1911. There were some officials and congregations that had difficulty in adjusting at once to the requirements of the measure. As a result some congregations refused to grant certificates to members moving away, and some refused to receive certificates brought to them. This caused confusion, and sometimes members who had formerly been active became discouraged and found it difficult to participate actively in the work of the church where they lived.

A plan to correct such abuse was brought to the Conference of 1926. After careful study and discussion, it was adopted. It has resulted in bringing about a large measure of uniformity in the practice of the church.

The vital part of the plan centers in a few basic principles: first, that to hold membership in a local church is to have membership in the general church body; second, that the requirements for membership are the requirements for the transfer of membership. They are the same. Therefore the requirements for the transfer of membership must not be greater than the requirements for membership.

This removed from the local congregation the authority to determine, in any given case, who is eligible to membership in the church.

If I seem to have gone into unnecessary detail on these important decisions, it was that the basis of the adjustments on which the controversies were composed might be clearly seen. These were weighty matters for the church at the time, and these decisions have had much to do with the church's outlook and progress since.

In reaching these decisions H. C. Early played a leading part. He was the leader of each of these committees and wrote the fundamental draft of each decision. In every case the decisive issue of the plan adopted involved an important principle of church polity or organization. For instance, the plan for higher education in the church removed each school from the restricted outlook and atmosphere of its local setting to the status of a brotherhood institution, thus removing the temptation to rivalry and the fostering of local temper, and fused them all into a system of college education in the church; the dress decision removed from the administrative officers of the local churches to the individual member the responsibility of determining what constitutes becoming attire for the Christian, on the basis of Christian nurture and the teaching of the New Testament; the pastoral decision, in providing greater aid to the congregations in supplying themselves with pastors, did also two things that were new: it opened the way by which a young man feeling

called to the work of the ministry might volunteer his services to the church, and it gave the congregation having a plurality of ordained elders the privilege of choosing whom they preferred as their presiding officer of the congregation; in the reorganization of Standing Committee, what was formerly an Annual Meeting assumed the status of a General Conference, and was made a perpetual organization by the election of the moderator and secretary for periods of time, making them responsible for given duties between Conferences; as to the transfer of membership, regard must be had for the requirements of membership in the general church body, rather than on such conditions as may prevail at a given time in a local church.

In all these cases the changes made were in the interests of liberality of thought and freedom of action on the part of the individual church member. Personal Christian development was the aim, and this is at the heart of the whole Christian enterprise.

What is more, each of these decisions is in complete harmony with the past history of the church. They all carry forward the simple democratic processes of individual responsibility in developing the Christian life. And it will be admitted that this is the central purpose for which the church exists.

The full significance of these accomplishments may not be at once apparent. The problems dealt with were momentous questions in the church at

that time. They touched cherished traditions and deep-seated convictions. So as not to shake confidence too severely, they had to be handled with reverence as well as ability. What this implies is seen more clearly when we reflect that some of these problems were first submitted to committees that failed to find an answer that was satisfactory to the Conference, and had to be placed in the hands of new committees. Thus it happened that one man served on all these committees, and one mind found the solution to all the problems. That mind was Henry C. Early's.

Here is a body of church polity, the result of constructive church statesmanship, such as has not been equalled since Alexander Mack and his group determined the pattern of the New Testament church they were resurrecting in Europe two and a third centuries before. They laid their foundations so securely, after prolonged study and thought and prayer, that the modifications through all our history have been relatively slight. It does not appear that at any other time were so many adjustments demanded in so short a time as in the first quarter of the twentieth century. And it is certain that at no time in our history has the thinking of one man so operated to give shape and direction to the organization and procedures of the church as these Conference decisions framed by our Brother Early. A disciplined, searching, creative mind was his; steeped in the power of philosophical insight and illumined by the light of the Divine Spirit.

CHAPTER TWELVE

EVALUATION

Henry Early led an active, full life. The mechanism of his being was geared for action. He lived more in a given time than most people do. He felt and thought at a high level. While his thinking was exalted, it was directed to useful ends. His interests looked outward to others rather than inward to self. His nature was expansive and his outlook on life was altruistic. He could give much to a cause in which he believed, and he did.

He was a strong man physically. He was seldom sick or ailing, and he knew how to conserve his strength. He had great powers of endurance. He was abstemious in his habits, drank no stimulants and ate in moderation. It was only by means of rugged physical health that he was able to perform the many strenuous activities his life work demanded of him.

He was known for his mental vigor. His power of mind to grapple with difficult problems, and solve them, has had few equals in the whole history of the church, I believe. There was a rugged individuality in his thinking that gave it a quality all its own. One is tempted to compare him with George Wolfe, who was certainly one of the profoundest thinkers the church has produced; but we do not have sufficient specific evidence of Wolfe's abilities to institute a reliable

comparison. There is no doubt that he had much in common with Alexander Mack. That indomitable will that applies all the powers of the mind and spirit to a problem or a subject and stays by it until every avenue has been explored is common to both. The ground that Mack and his associates worked over so thoroughly and so conclusively in the eighteenth century H. C. Early surveyed again in the twentieth, and with practically the same results.

His life was guided by positive moral standards. These he had in a manner inherited, and they were drilled into him almost from infancy. He accepted them and lived by them without a sense of restraint. He carried them into business, the home, and all the affairs of life. In the home they were given their due emphasis, but he never asked of others what he did not demand of himself. If discipline was on occasion strict to a fault, it was administered in love. There were few homes in which the parents were held in higher respect and veneration by the children than in the H. C. Early home.

But he was not a super-man, neither was he a prodigy; and he was not perfect. He made his mistakes, and sometimes blundered like the rest of us. And he did not escape criticism. He showed a stern and cold demeanor at times and did some things which were regarded by some as indiscretions. He had his personal problems, of course, like everybody else.

He was a normal personality, richly endowed

by nature. He was a man of wonderful potentialities. With his endowments he could not but become conspicuous, whether for good or evil. Such abilities must manifest themselves. Fortunately his vast resources were all committed to good ends. But this did not just happen. He made it happen. Few men have held themselves under stricter discipline than he did. He was master of his soul and his life. His wonderful career was the result of principle. With Rabbi Ben Ezra he might have commented: "A spark disturbs our clod; nearer we hold of God who gives, than of his tribes that take, I must believe." He respected the divine spark that keeps a man a man.

He was a great personality, strong, impressive, capable. He was one of the great preachers of the church. Seen in perspective, he ranks with the ablest the church has produced. There have been more spectacular preachers than he, more dramatic in their methods, more startling in their utterances. As evangelists there were those that created a bigger stir in the neighborhood. But it may be a question whether any have laid the issues of life more impressively upon the hearts of men, or have spoken to their souls in a nobler language.

As a promoter of foreign missions, he has had no equal in this sphere. But this can be said also of his predecessor in office. If D. L. Miller could lay a solid foundation upon which the foreign mission enterprise could be built up in the church and could rally the church to its support, H. C.

Early could promote it and establish it around the world. Probably no activity in which he engaged brought to him a greater thrill of achievement than that of providing the foreign mission cause with personnel and financial resources with which to convert the raw material of paganism into the finished product of Christian citizenship.

The administration of the church's affairs calls for a variety of talents. Much of the best administrative work in the Church of the Brethren has been done by the elders of local congregations. The Brethren are also famous for their strong country churches. If you take the pains to look into the reasons for this, in any given case, you will soon come upon the name of a capable, faithful elder, sometimes two or more in the same family line, or of kindred spirit, who devoted their lives in a large measure to the upbuilding of that congregation. H. C. Early was such a congregation builder.

In the larger realm of church administration he was alike eminent. As a committeeman to find means and ways and to shape policies he had no equal in the church of his day. As a presiding officer of district and general conferences, he ranked with the ablest the church has produced. In all its history the church has discovered in its ranks a very few really able presiding officers for General Conference. These it has recalled many times to this service. H. C. Early was among those called repeatedly, and was unquestionably the ablest moderator of his generation. It is appro-

priate to mention also that some of the greatest leaders the church has had have never been chosen to be Conference moderator.

The church polity of the Brethren has been a rather stable structure. They are not a people given to rapid or radical change. They have been respected throughout their history for the sturdy, solid quality of their Christian ideals and living. As a result the structure of their organizational system has undergone relatively small change. Only two men have greatly influenced this structure—Alexander Mack and H. C. Early. The former, with the co-operation of his group, laid the basic sills of its structure and built the church upon it. The latter, in the period of the greatest changes that have affected the church, led in adjusting the church's polity to the new conditions. In this field he has had no equal.

In writing he is surpassed only by the best writers the church has had. There have been nimbler pens than his, and neater turning of phrases. There has been writing with more of popular appeal and greater diversity of interest. But in dealing with the things by which men live, the eternal issues of life, he speaks in a language that not many among us are able to command.

And it should not be counted a trivial matter that he was able in half his active life period so to establish himself in life that he could give the other half in practically full measure to the interests of the kingdom. Many whose lives are ac-

counted successful have achieved little more than this.

To have risen to eminence in any one of these major achievements of Brother Early would have been to attain distinction. To succeed in all of them is to achieve greatness. He was a rare man and must be accounted one of the most significant characters the church has produced.

Besides the activities discussed in the foregoing survey, there were many other ways in which he touched the life of the church. In fact, there was no important department of the church's work in his generation in which he did not have a part, and usually a leading part. During his active years many young couples chose him to unite them in marriage, many congregations called him to officiate at their love feasts, many homes sought the comfort of his words in the final disposal of their departed loved ones, many times was he called upon to dedicate to the Lord a newly erected house of worship. But of all these things he kept no record.

Twelve times he served on the Standing Committee at Conference. Only twice, the first and the last time, was he not elected an officer of the meeting. Twice he was reader of the Conference and eight times moderator. For forty years he was a leading preacher and pastor; for half a century a contributor to the church papers. He was always interested in what the church was teaching and preaching. He served for years on the editorial staff of the *Gospel Messenger*, and at

the retirement of the editor-in-chief, in 1915, he was the choice of the board for that office. He declined on account of age and other causes, and a younger man was chosen.

A full, active, strong life was his, touching life at many points and always helpfully. A natural leader of men, he understood the laws of human behavior. Forward-looking he was, yet never unmindful of the past; always at the head of the procession, yet never breaking step with the crowd. If he saw more clearly than others, his wisdom was tempered with patience. He was alert to the significance of social trends and knew how to avert threatened dangers. He was shrewd but sincere. He could be diplomatic but honest. He placed the general welfare above personal interest. As a result, he enjoyed the confidence of differing groups who radically disagreed with one another. He would not play a part and pretend what was not. The philosophy of Polonius in the play he made his own: "To thine own self be true, and it must follow as the night the day, thou canst not then be false to any man." He loved his family; he loved his friends. He loved his church and gave it the best of his life. He loved his God, and was humble before him. His was a high soul that touched life helpfully and spent itself for the common good.

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